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ABSTRACT

Facts about Hispanic civilization, history, and culture are compiled to provide a resource for educators and students. Overviews are presented of the history and geographical features of Spain and Latin America, major personalities of the Hispanic world, aspects of Hispanic culture and religion, features of the Spanish language, Hispanic literature, Spanish word games and songs, and the work of the Organization of American States and the Pan American Union. Such topics as the Hispanics in Hawaii, explorers and heroes of Spanish America, festivals and holidays, Hispanic foods and recipes, sports and recreation, proverbs, idioms, and the embassies of Hispanic nations are covered. Information sources and bibliographies are provided throughout the text. (RW)

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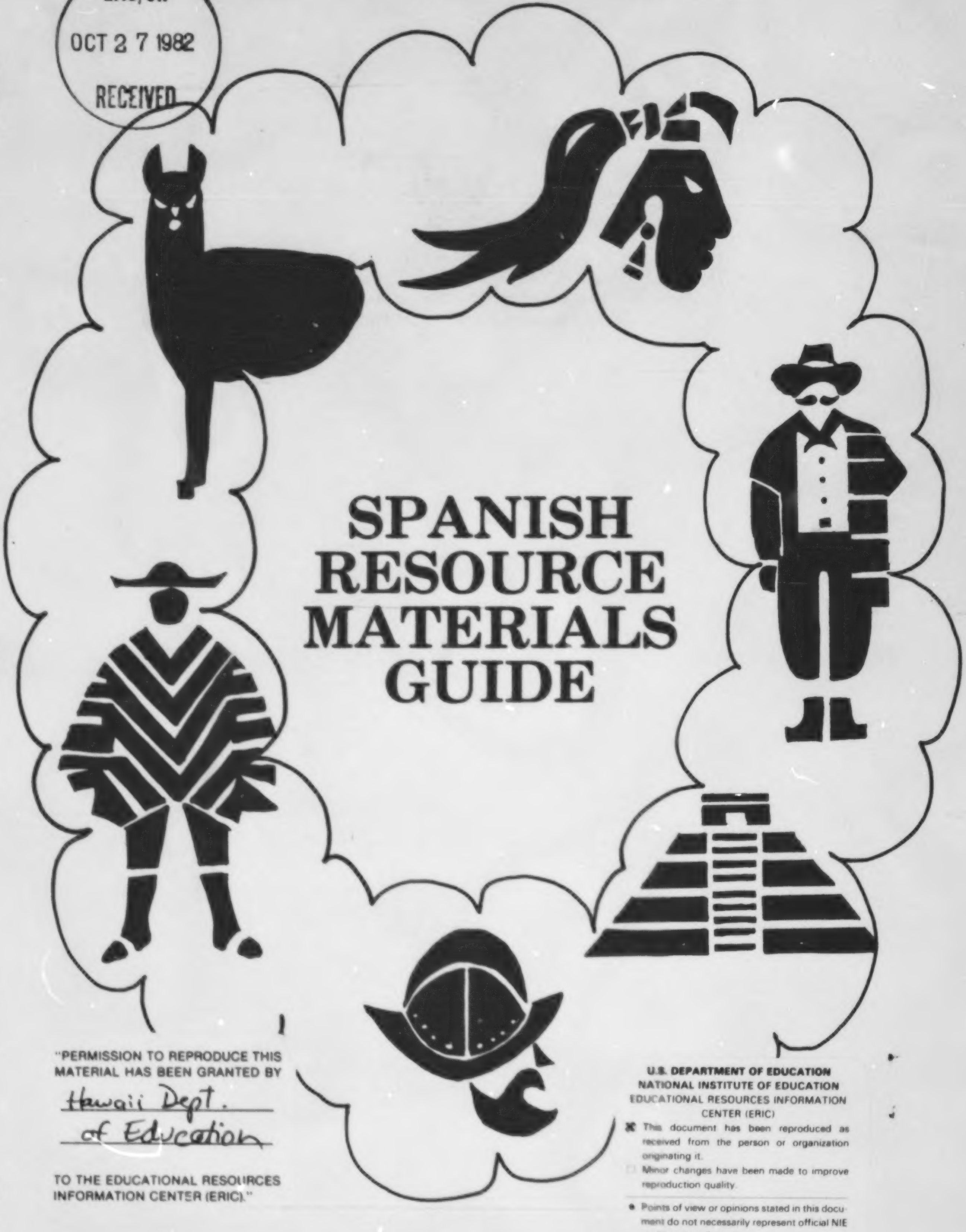

SPANISH RESOURCE MATERIALS GUIDE

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FOREWORD

Teachers of Spanish do more than teach the basic linguistic skills to their students. They endeavor to realize another important goal of the Spanish program, that of introducing their students to the culture and life-style of Spanish-speaking people who are brothers, neighbors, and cultural forbears. Hispanic civilization and culture are the result of a melting of ancient, Moorish, Black African, and indigenous Amerindian cultures. Too often, Americans fail to see beyond their stereotypes, myths, and prejudices, and therefore fail to recognize the value and richness of things Hispanic.

This cultural guide seeks to provide a basic, up-to-date overview of historical, geographical, literary, and other facts about Spain and Latin America.

One section deals with gestures and non-verbal communication crucial to understanding a language. Others cover poetry and proverbs, because the wisdom, emotion, and language of the people are synonymous with poetry and wit.

In many sections, as much information as possible is given about topics which are of high interest but which are not readily available in libraries in Hawaii. In still other sections only the most important and basic information is given, along with a bibliography which may be utilized for further investigation.

Essentially, this resource materials guide is a concise and practical point of departure in dealing with the study of culture. It is intended for administrators, teachers, students--for all persons sincerely desiring to understand and promote cross-cultural relationships between Hawaii's citizens and Spanish-speaking peoples.

Charles G. Clark
CHARLES G. CLARK
Superintendent of Education

ACKNOWLEDGMENTS

The Hawai'i Department of Education recognizes and appreciates the work of all those contributing directly to the *Spanish Resource Materials Guide*. The Department expresses to them, and to the Hawaii Chapter of the American Association of Teachers of Spanish and Portuguese for its support, a special *mil gracias*.

Clara Peña Honea, teacher of Spanish at Damien Memorial High School, was the principal coordinator of the Guide, spending a great deal of time on this task. She determined the general topics to be included, researched much information herself, selected and reproduced some of the illustrations and shared enriching insights from the native-speaker point of view.

The following teachers of Spanish submitted material for inclusion:

Walter Chang	Damien Memorial High School
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Lawrence Lau, graphic artist at Brigham Young University, Hawaii Campus, conducted art research, designed the cover page, and drew the original art works which illustrate so many of the cultural aspects of the guide.

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Mrs. Libbie Braz, Librarian at Damien Memorial High School, graciously helped with the research of many subjects.

A special feature of the guide is the work of two Damien Memorial High School students. Kenneth Apostol (class of '81) was the artist for the section on Spanish gestures. Wesley Leong (class of '82) adapted material about Father Junípero Serra.

Delicious additions to the guide are the recipes generously shared by members of Hawaii's Spanish-speaking community: Eva Ahlo, Teresa Bratakos, Beatriz Clauré, Ramonita Cobb, Miriam Delgado, Ana de Hernández, María Elvira Pinzón, Donna Robertson, Helen Santiago, Roxana Sebastine, Irene Senia, and María Victoria Sitarz.

Joyce Torres prepared a large portion of the manuscript for publication, and competently provided all the other secretarial skills necessary to ensure timely completion of the guide.

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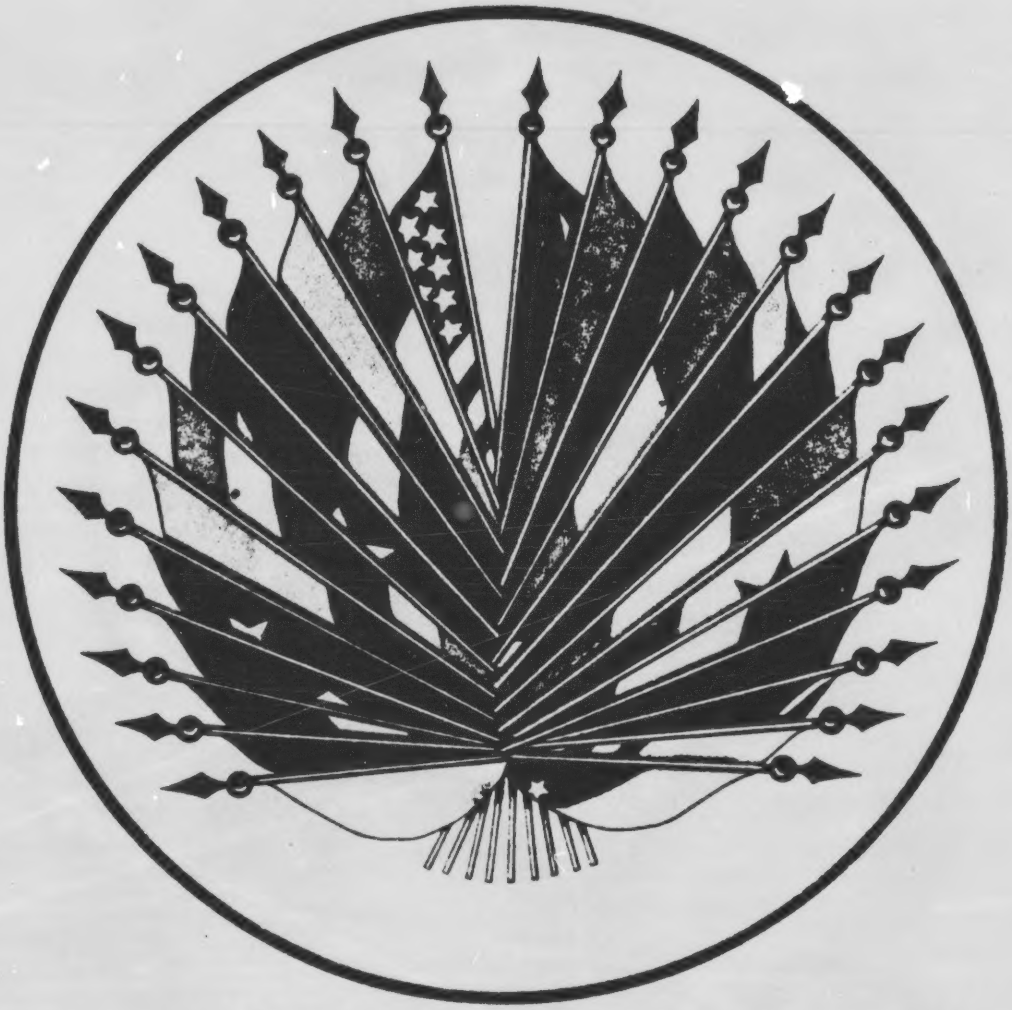
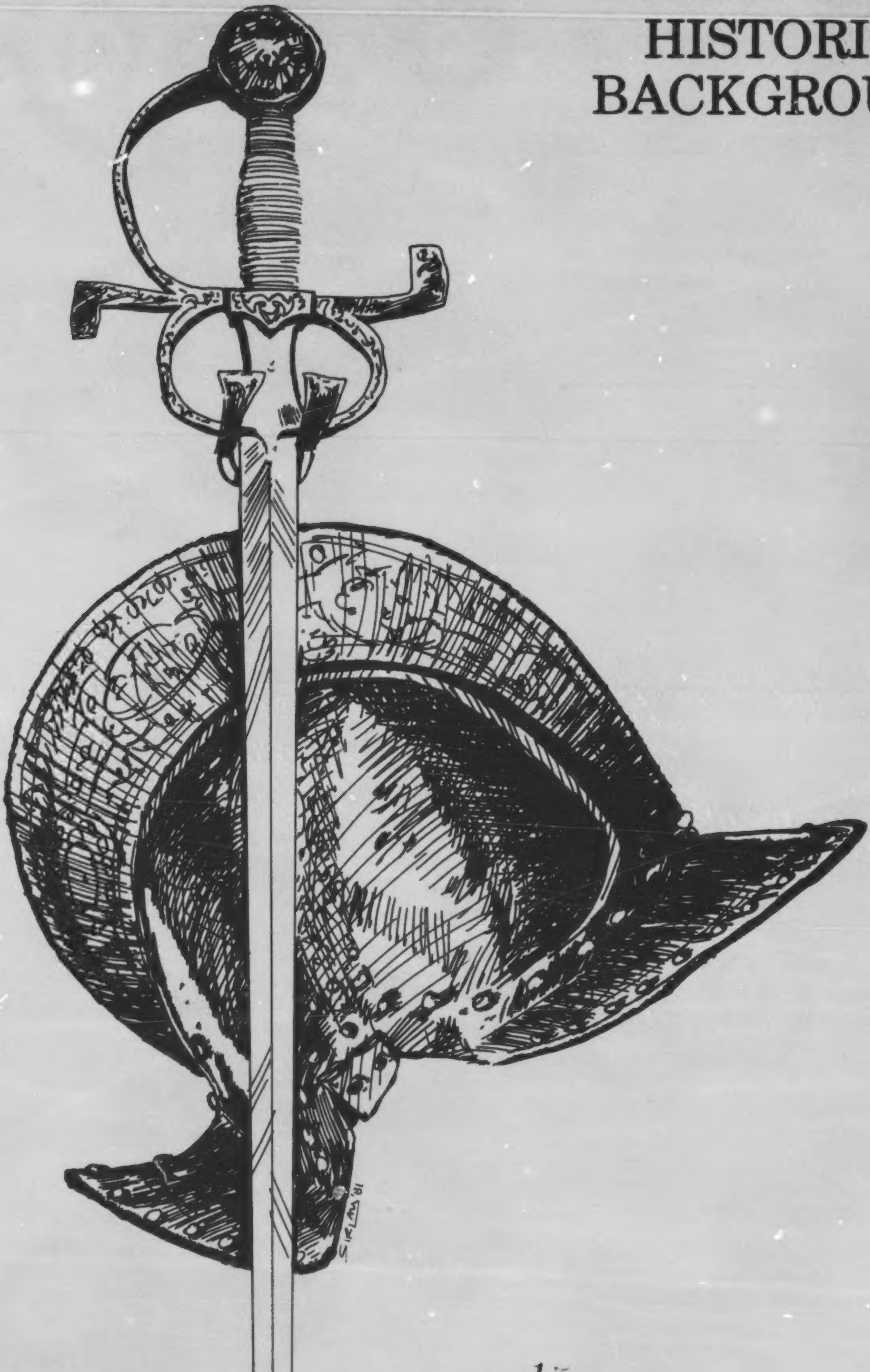


EMBLEM OF THE ORGANIZATION OF AMERICAN STATES

CHAPTER 1

HISTORICAL BACKGROUND



A SHORT HISTORY OF SPAIN

EARLY SPAIN

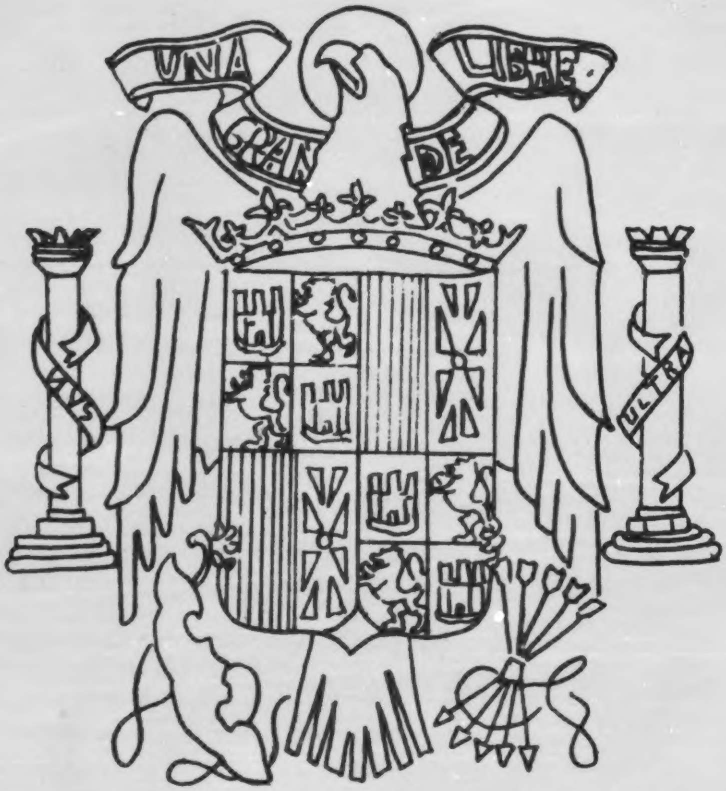
SPAIN UNDER THE MOSLEMS

THE FIFTEENTH AND SIXTEENTH CENTURIES

THE SEVENTEENTH AND EIGHTEENTH CENTURIES

THE NINETEENTH CENTURY

THE TWENTIETH CENTURY



SEAL OF SPAIN

EARLY SPAIN

Pre-History

The history of Spain is long, reaching far back into prehistoric times. Cave paintings and artifacts found in all parts of Spain provide ample evidence of the innate artistic ability of the earliest inhabitants. The caves of Altamira, near Santander, are perhaps the most famous.

About 3000 B.C., a tribe called Iberos crossed into Spain from Africa. They were city-dwellers, but they loved horses. They were innately noble and artistic, with many qualities of leadership, but were too freedom-loving and independent-minded to create any kind of central authority or order. Mercifully, they were not aggressive.

Phoenicians, Celts, Greeks, Carthaginians

History begins about 1000 B.C., when the Phoenicians, traders from the famous city of Tyre at the eastern (Asiatic) end of the Mediterranean, arrived in Spain and established trading posts, most notably Cádiz and Málaga. They brought their culture, including their music, with them and settled along the southern coast of Spain, trading with the Iberos. Trade means association with others, and the two peoples mixed well.

Celts from Europe, starting about 900 B.C., came in a great wave until about 600 B.C. They settled in the north and advanced toward the center of the peninsula, where they, too, merged with the Iberos to form the ethnic group called Celtiberos. They were more aggressive and warlike than the Iberos, and the mixture produced some of the prominent characteristics of the Spaniards of today. A Greek writer of the first century A.D. makes note of their hospitality and impeccable manners, their love of freedom, and their willingness to die rather than be conquered.

Greek traders settled on the east coast, the Levant, Ampurias being their most important city. They brought their skill in sculpture, which was used both for statues and decoration of buildings. The bust of the Dama de Elche, now in the Prado Museum, is the best-known example of Greco-Iberian sculpture.

Friction between Greek and Phoenician traders brought the Carthaginians to the aid of their Spanish "brothers." They came to help and stayed to take over the Phoenician cities, starting with the most important, Cádiz. Rome and Carthage became rivals for control of the Mediterranean world, a rivalry which caused the Punic Wars of 264-241 B.C. Rome won, but not decisively, so the next war erupted in 218 B.C., lasting until 201 B.C. In Spain, the Romans defeated the Carthaginians in 205 B.C., but total victory came only in 201 B.C. The family of the Barcas, the great Carthaginian leaders, of whom Hannibal was the last, left a great legacy of courage and dedication wherever they went. The process of subduing the natives of Spain and implanting Roman rule was begun.

The Romans in Spain

Spaniards boast that it took 200 years for Rome to gain control of the peninsula. This is perhaps a slight exaggeration, but in light of the odds against them, the Celtiberos gave the Romans a very difficult time. They had fought side by side with the Carthaginians as mercenaries, and they had gained a great deal of experience both in aggression against the Romans and in resistance to the Carthaginians.

The inhabitants of Saguntum razed their city and killed themselves rather than submit to Carthaginian rule. The siege of Numancia by the Romans, the last great battle against the Romans, is so incredible that it almost takes on the quality of legend. The Numancians withstood the siege of 30,000 Romans, forcing them to surrender. Only when the great general Scipio, destroyer of Carthage, was given 60,000 men, when the city was totally cut off, and when the population had been reduced to 4,000 men, women and children, many sick or starving, did they give up. They followed the example of Saguntum when what they deemed dishonorable terms of surrender were given them. They burned the city and themselves.

Sporadic resistance continued in the north, in Asturias, Galicia, and Cantabria. By the first century A.D., one could fairly say that the peninsula was under Roman rule.

Cultural Contributions

For the next 400 years, Spaniards made many contributions to the life and thought of the Roman Empire. Among the most important persons were the Senecas (the elder a rhetorician, the younger the famous stoic philosopher), together with a nephew, Lucanus, all from Córdoba; Martial, the satiric poet (died A.D. 105); and Quintilanus, the first state-supported teacher, widely acclaimed all over Europe until the Renaissance for his works on the education of an orator and for his responsibility for the integrity of his words.

The second century A.D. might be called the Spanish Empire, as Trajan (98-117), his cousin Hadrian (117-131), builder of the famous wall between England and Scotland for the protection of England, and possibly Marcus Aurelius (161-180) ruled the empire. All were writers as well as great emperors. Trajan extended the empire to its greatest dimensions.

Foundations of Church Influence

The Archbishop of Córdoba, Hosius, presided over the Council of Nicea, which codified the belief of the Church in the Creed still used today in many Christian churches. In A.D. 325, Roman Catholicism was declared to be the one and only true religion, although heresies continued to flourish, and paganism lingered on.

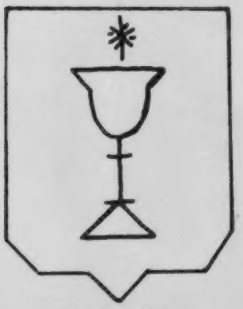
The Visigoths

Theodosius the Great (379-395) held the empire together, but on his death, without a strong leader, it fell to the Visigoths, who sacked Rome in A.D. 410 under the leadership of Alaric. His brother-in-law went to Spain, taking possession of Barcelona and the northeast in 415, not as an ally of the weak emperor Honorius, but as King of Spain. This arrangement continued for the next 300 years, with the Visigoths keeping to themselves and their law, not mixing with the Celtiberos or the Romans, or the combinations thereof. Kings were elected or arranged, and these three centuries were a time of constant internal, religious and tribal turmoil. Externally, other tribes invaded Spain, or threatened its security.

Attempts were made by strong kings, like Recaredo, to unite the country. He converted to Roman Catholicism from Arianism, hoping to heal the religious wounds resulting from the Council of Toledo in A.D. 589. Later Chindasvinto and his son Recesvinto (642-672) made valiant attempts to unite the ethnic groups with some success. Wamba (672-690) created a disciplined army that was able to repel the first wave of Arabs who swept over North Africa into Spain after the death of Mohammed in A.D. 632. Intrigue, war, and dissension kept the country in turmoil, and in A.D. 711 the Arabs successfully took over the divided, demoralized country. They were assisted by the Jews who had been persecuted by both Arian and Roman Catholic Christians.

San Isidore, Archbishop of Seville

Despite all the turmoil, the 7th century did produce the prolific writer San Isidore, Archbishop of Seville (died A.D. 636). He established schools open to all able students; he made the bishops responsible for the administration of justice and the actions of the judges, particularly in cases involving the poor; and he began the monumental task of combining Roman and Visigoth law, which was finished in 671, known as the Fuero Juzgo. This established the equality of all Christian men, regardless of race. Court settlements were made either by agreement by the parties, or by punishment appropriate to the crime. Isidore's one real prejudice was an intolerance of Jews or Judaism. Aside from that one lapse into pettiness, scholars during the Middle Ages were greatly indebted to Isidore's erudition and industry, particularly to the encyclopedic Etimologías. During these years, many monks spent a lifetime copying the ancient texts, to the great benefit of later generations.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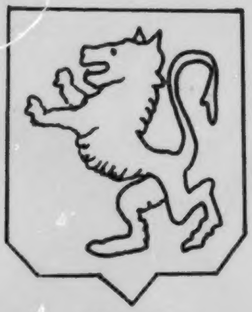
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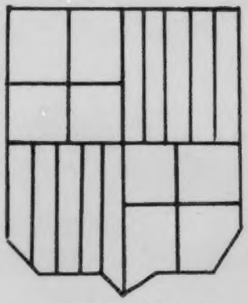
BARCELONA

SPAIN UNDER THE MOSLEMS

Continual squabbling among Spanish leaders, together with Moslem missionary zeal to spread the word of Allah and death to the heathen by fire and sword, made the invasion of Spain by the Moslems an easy task. Mohammed based his teachings, written in the Koran, on Jewish and Christian beliefs. More than is true of either of those religions, the teachings promoted a way of life, total and uncompromising. For Moslems, Church and State are one.

The Moslems invaded Spain in A.D. 711, and in a short time they had conquered all the peninsula except north of the Cantabrican Mountains and the southern part of France. Pelayo, King of Asturias, defeated them at Covadonga in 718, and Charles Martel defeated them at Tours-Poitiers in 732. The heir apparent in Spain is known still as the Prince of Asturias.

Religious Tolerance

Tolerance for other religions was the rule rather than the exception during the next four centuries of Moslem rule. They did not destroy churches or synagogues nor forbid worship in them. Some buildings served as mosque on Friday, synagogue on Saturday, and church on Sunday. The great Visigoth church of St. Vincent in Córdoba was shared by Moors and Christians, until it was bought outright by Abderrahman I (755-788).

Moslem Rulers

Abderrahman was the first member of the Omeya dynasty, which ruled until about A.D. 1000. He declared himself independent of Damascus and proceeded to make of Córdoba a rival to the glories of Damascus. Under him was begun the construction of the great mosque, which was further enlarged three times. By the rule of the great general Almanzor, the power behind the throne of the last Omeya, Hixem III, the mosque was doubled in size and was the crown jewel of the Moslem world.

It was Almanzor, who was the scourge of Christians, raiding their cities in the north, even as far away as Santiago de Compostela, where St. James the Apostle was (and is) believed to be buried. Santiago de Compostela was the third most holy city in the Christian world after Jerusalem and Rome, and pilgrims from all over Europe came to the shrine to worship, bringing back with them the culture of Spain, enriched with the eastern cultures of Jew and Arab. St. James was the patron saint of Spain. It was his banner that led the Christians into battle, and faith in him turned many a battle into victory. Even today if his day (July 25) falls on Sunday, the year is declared a Holy Year, and all good Spaniards make the pilgrimage to his tomb.

Decline of Moslem Power

With the death of Almanzor in 1002, the power of the caliphs of Córdoba began to disintegrate, and by 1031 Arab Spain was fragmented. Local princelings argued among themselves, and central authority was non-existent. The Kings of León, Castile, Navarre, Aragón, and Barcelona were becoming united through marriage and agreement as well as through the usual battles, and their concerted efforts brought about the handing over to the Christians of the famous city of Toledo in 1085.

The fanatic Almorávides, recent converts to Islam, came to help and took over the fragmented Al-Andalus, as Moslem Spain was called. Sixty years later the even more fanatic Almohades invaded and took over in their turn. Jews and Christians fled to the north in the face of intolerance and persecution. The great national hero, el Cid, stemmed the tide of the Almoravides in Valencia in 1099, and the Christian kings responded to the Moslem jihad or holy war with a call to a crusade in the name of God and St. James. The reconquista became in truth a religious war.

In order to repopulate those lands which had previously been battlegrounds between Moor and Christian, settlers were bribed with special rights and privileges, called fueros. They were given a large measure of freedom, and they even had an almost democratic point of view. Fueros were applicable equally to all races and all religions. The people of these new towns allied themselves with the king, rather than with the local noble. Courts and a miniature parliament were established in Aragón in 1162, over a hundred years before the English established theirs.

The frontier inched southward by fits and starts, halted briefly by the arrival of the Almohades in 1146. Alfonso III (1158-1214) defeated the Almohades in the decisive battle of las Navas de Tolosa in 1212. Later, Fernando III, el Santo (1217-1252), retook Córdoba in 1236, Valencia in 1238, and finally Sevilla in 1248, leaving only Granada in the hands of the Muslims. This signaled the end of their dominance of Spain, but their influence has remained, one might almost say to this very day, in many aspects of Spanish life and thought. The political center shifted to Toledo, Córdoba became a backwater town, and only Sevilla retained its splendor. The reconquista ran out of steam, the kings of Granada were happy to pay tribute to Toledo, and the kings of Castile and León were happy to receive it and not to fight.

The next years were important in the formation of Spain as a unified nation, molding all the many strands into one country, one people. Reviewing the elements one sees a blend of three continents and three religions and cultures, the strong individuality of the Celtiberos, the centralism and authoritarianism of the Romans, and the unity of church and state of the Muslims -- to say nothing of fourteen centuries of war, from about 200 B.C. to A.D. 1248.

Learning and Religion

Spain during these years was like a magnet to scholars from all over the world. A school of translators was established in Toledo in 1126, and the works of Aristotle and other Greek philosophers were translated from the Hebrew and Arabic of Córdoba into Latin, the language of learned Europe. The court of Alfonso X, el Sabio (1252-1284) was filled with scholars, musicians, and scientists from all parts of the world, not just from Europe. He declared Castilian to be the official language of Spain, but he was a tolerant man, respectful of other languages and open to all ideas and religions. Learning and the arts flourished, and the energies of the people, so long attuned to fighting,

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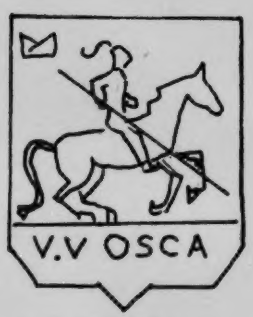
turned to religion as the answer to all problems. The building of the great Spanish cathedrals became the foremost task--León (1205), Burgos (1221), Toledo (1226)--all of them taking centuries to complete. Through the influence of the monks of Cluny and the Cistercians, many great monasteries were founded. The military-religious orders of Santiago, Calatrava and Alcántara were established to defend travelers, particularly pilgrims, against attacks by bandits, Christians unable to settle down after centuries of fighting, and the fanatic Almohades. There was indeed a veritable surge of religious fervor.

The political situation, however, presented another picture. There were bloody wars of succession to the throne, nobles squabbling with each other for more land and more power, and a royal court rivaling that of an oriental potentate. Immorality was rampant among the clergy, some priests even flaunting their elegant mistresses. All this is minutely described by Juan Ruiz, Archbishop of Hita, in El libro de buen amor (1335).

Peter the Cruel

Peter the Cruel (1350-1369) lived in luxury, disposing of anyone who disagreed with him, particularly if the controversy concerned a love affair. To his credit, he rebuilt the famous Alcázar in Seville, creating a miniature Alhambra in the center of the city. He placed Jews in positions of power because of their natural ability and because of the disinclination for work on the part of Castilian "gentlemen" who thought manual work demeaning. Many Jews became Christian converts at this time to counteract religious criticism. Many of these men were later targets of the Inquisition which was dedicated to maintaining the purity of Catholic beliefs.



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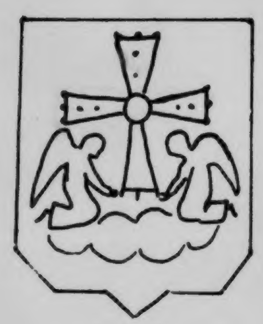

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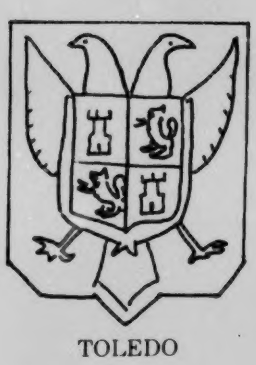

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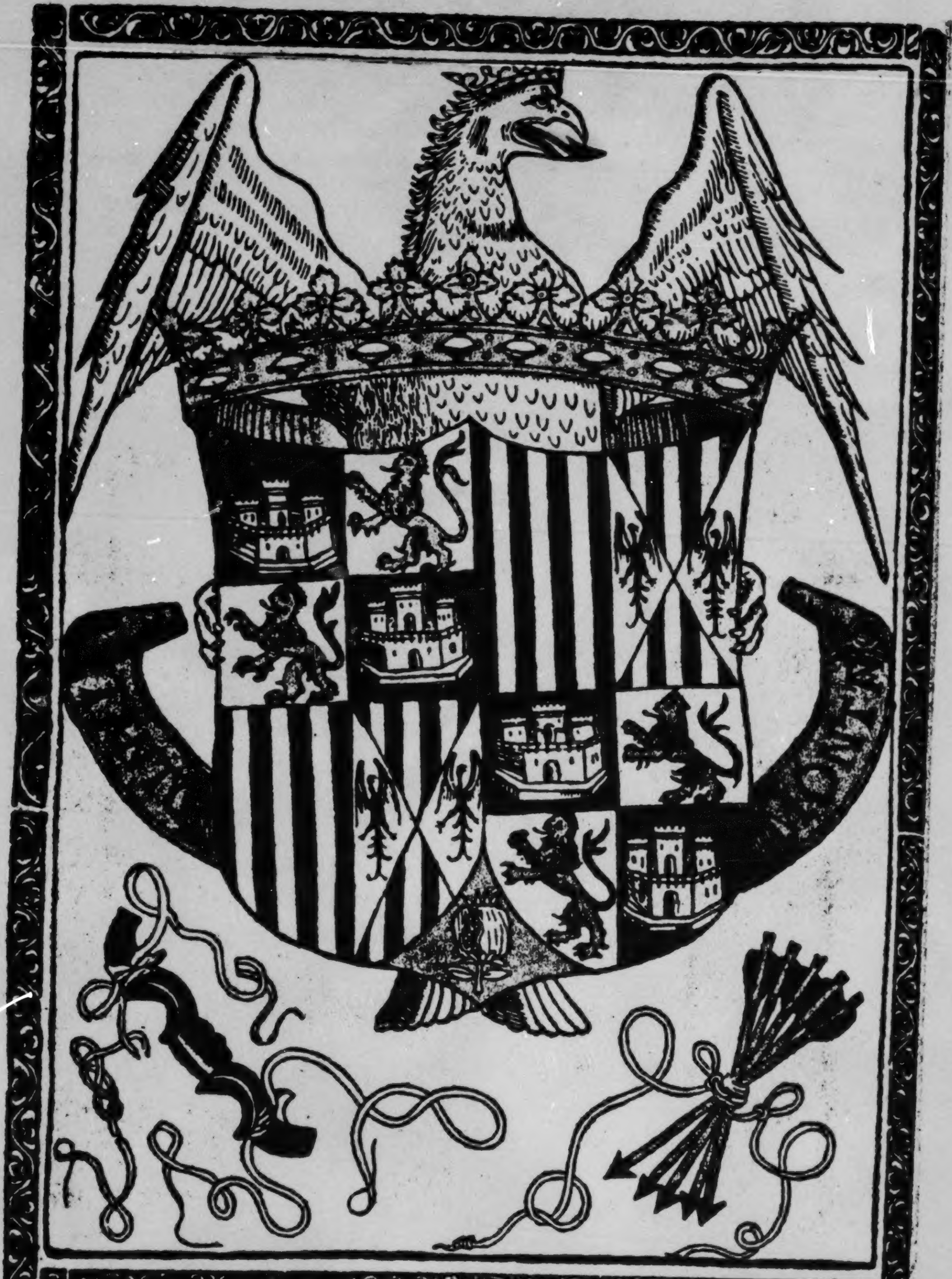

La cronica de España.

Los Reyes Católicos

Following the customary war of succession to the throne of Castile, Isabella (b. 1451) finally became the uncontested queen in 1476. She had chosen Ferdinand of Aragón as her husband, despite the offer of marriage of the king of Portugal, and she and Ferdinand were quietly married in Valladolid in 1469. Ferdinand inherited Aragón upon the death of his father in 1474, and the two kingdoms of Castile and Aragón were effectively united by marriage and inheritance. Only Portugal, Navarre and Granada remained independent of Castile, and the latter two were soon to be added to complete the kingdom of Spain.

Los Reyes Católicos, as they were called, turned their great energies and intelligence to the unification of their country in fact as well as in name. They forced the king of Granada to become a vassal. The Santa Hermandad, a brotherhood of armed horsemen, was formed in 1476 to roam the countryside and keep the peace. It brought law and order to the country.

Clerical reform began under the leadership of Archbishop Cisneros, who demanded strict morality and right thinking of all appointees. Under him the ferment of new ideas presaging the Renaissance was stifled. He established the famous University of Alcalá which led all other universities in scholarship. The Polyglot Bible, esteemed for centuries, was a product of Alcalá. Torquemada was declared Grand Inquisitor in 1482, and Spain separated itself from Rome. No one was safe from interrogation. Particularly suspect were the Jewish converts, many eminent scholars and businessmen, who held power, position and wealth.

The year 1492 was a year of outstanding events, beginning with the fall of Granada on January 2. The Inquisition, at its height, forced the expulsion of all Jews unwilling to be baptized, leaving Spain bereft of a people who were of vital importance to the realm in every area. Alexander Borgia, a Spaniard, was elected Pope. Columbus, backed by Spain, sailed to the Indies, but found the New World instead. The first grammar of any modern language, the Castilian grammar, was published. It was quite a year!

Isabella and Ferdinand were both highly intelligent, cultured people, the first "liberals," those who are sure they know what is good for the people and most definitely what enhances their own interests. Ferdinand was possibly the model for Macchiavelli's The Prince.

Isabella died in 1504, but Ferdinand reigned until his death in 1516, except for a few disastrous months when Philip the Fair, husband of Juana, his daughter, usurped the crown. Fortunately, Philip died very soon after, and Juana was so depressed, she was unable to function, and has been known ever since as "Juana la Loca." Ferdinand's other daughter, Catalina (Catherine), was married to Henry VIII of England. The kingdom of Castile and Aragón included Navarre and Naples, insuring war with France, which considered both to belong to her. In her will, Isabella had expressly asked Ferdinand not to get involved in European wars, but to reserve his energies for the Turks (Muslims) who had taken Constantinople in 1453.

Charles V, Holy Roman Emperor

Juana's son, Carlos, became king of Spain at the age of 17 in 1517. He was a Hapsburg, grandson of Maximilian I of Hapsburg, was brought up in Flanders, and did not speak Spanish. He placed Flemings in high positions, which added to his unpopularity, and the common people of the cities and towns rose in revolt against him. Unfortunately, they refused the help of the "caballeros," the petty nobility who could have given them effective leadership, because they were equally wary of the nobility, so the revolt failed, and Carlos put it down with great force. Later, in a more tolerant mood, he pardoned the leading offenders, but the chance to re-establish the old system of local autonomy was lost, and by the time the next chance came in the middle of the nineteenth century, there was no basis from which to operate.

Carlos was elected Holy Roman Emperor as Charles V, and most of his reign was spent keeping peace in his empire, fighting in Europe against independent German princes, fighting against the Turks in Africa, and expanding his control of the empire in the New World. By the middle of the sixteenth century, all South America with the exception of Brazil was under his rule, as well as Mexco and the Caribbean islands. Truly the sun never set on his empire once del Cano, captain of the only ship of Magellan's fleet to return, had circumnavigated the world. This should have been a time of greatness for Spain, with industrial and economic growth coming in from such diverse areas. Unfortunately, Charles set up royal monopolies, raised taxes, and instituted many restrictive policies to support his foreign adventures, resulting in a constant drain of money and Spanish blood.

La Casa de Contratación had been set up in 1503, and as trade with the New World increased, the monopoly became more powerful. Only Spaniards in Spanish ships could trade with the Americas. Many ships never reached their destinations, depriving the colonies of much needed supplies, and Spain of the products of the New World, particularly gold and silver. By the time Charles abdicated his throne and retired to the monastery of Yuste in 1556, the country was impoverished, the wealth of the New World at the bottom of the sea, in the hands of foreign bankers, or enriching the lives of pirates.

Philip II

The Inquisition in its zeal insured that the spirit of the inquiring mind, humanism, Protestantism, and the teachings of Erasmus never penetrated into Spain. Philip II, son of Charles V, groomed by his father for the role of king, was brought up to equate heresy with wickedness and evil. He was well-prepared to rule absolutely, as his father had done, convinced of his God-given authority and the justness of his decisions. He was also a man obsessed with detail. He had to read every scrap of official paper and has been called "the paper king."

In 1561 Philip moved the capital to Madrid, a town of no historical significance which nevertheless presented to his mind the opportunity to create his own capital. Madrid had not been aligned with a particular kingdom, a fact which he hoped would facilitate the desired unification of all Spain. Shortly after, he started work on El Escorial, a burial place for Spanish royalty. It is a great pile of rock on a bleak plain between the mountains north of Madrid, and is more like a prison than a church. His concern for every detail kept his attention from affairs of state, to the detriment of the country. He was permanently in debt to everyone, the army and navy, and foreign countries, despite heavy taxes. Industry was at a standstill, and he made the situation even worse by banning all Muslim practices, causing a revolt in Andalusia which was harshly put down, and worse, shipping the people of Granada to the north of Spain, effectively destroying the economy of both north and south. One bright note was the victory of his brother, Don Juan of Austria, over the Turks in the naval battle at Lepanto in 1571.

In an attempt to destroy the English and their ships, which were attacking Spanish ships sailing to and from America, he poured every penny he had and borrowed more to build the great Aramada, which suffered a disastrous defeat in 1588. Philip died 10 years later, a sick and broken man, his empire encompassing the world, but improverished through war, opportunities missed, and lives lost.

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THE SEVENTEENTH AND EIGHTEENTH CENTURIES

The seventeenth century under Philip III (1598-1621), Philip IV (1621-1665), and Charles II (1665-1700), the last Hapsburgs, was a century of political decline under corrupt court favorites instead of a strong king. But it was a time also of fantastic artistic expression, a Golden Age of the arts.

Literature and the Arts

The first part of Don Quixote was published in 1606, and Lope de Vega's plays were seen by everybody all over Spain, not just in cities, but in towns and villages, by rich and poor, educated and illiterate alike. Other bright lights included Tirso de Molina, his Don Juan the prototype of many imitations; Quevedo, anticipating Voltaire; Calderón de la Barca; artists Zubarán, El Greco, Velázquez and Murillo; the musicians Vitori and Juan del Encina.

The Struggle for Power

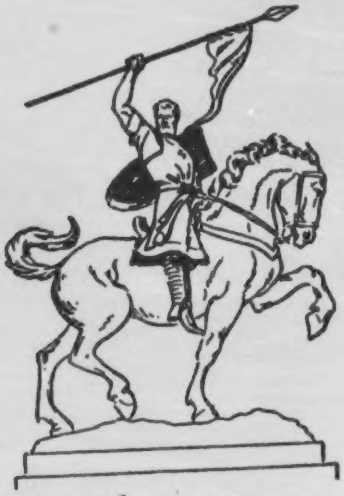
The end of the century saw Spain depleted, sick, hungry, poor, but proud, boasting of empire and Catholicism. Jews and Muslims were both banished, and the Inquisition insured that none but the "true religion" be taught. Charles II was an imbecile and died childless in 1700. Industry was stagnant, thousands had left for the New World as more laws were passed, giving ever more power to rule and regulate to a throne which had shown itself to be incompetent. Basques and Catalans sought freedom from Madrid and its restrictive practices.

With the death of Charles II, there were two possible kings, with almost equal claims to the throne: Philip of Anjou, grandson of King Louis XIV France, and Archduke Charles, second son of Emperor Leopold I. The war of the Spanish succession involved most of Europe and further divided Spain. England, Cataluña, and Valencia sided with the Archduke and lost, but Spain ceded Gibraltar to England, a sore point to this day. The Catalans and Valencians were severely punished, stripped of all autonomy, and Cataluña was occupied by Castilian forces. Spain also lost the Netherlands and its Italian possessions in the peace of Utrecht, 1713.

The Bourbon Philip V (1700-1746) was no more interested in the details of government than his Hapsburg predecessors. For those tedious details, court favorites, including mistresses, were used, while the King retained the power. Three of his sons became king. The first was Luis I, when Philip abdicated in his favor; but Luis died shortly after, and Philip resumed the throne. Ferdinand IV (1746-1759) was followed by Charles II (1759-1788), the most important of them all.

The court was totally French in manners, culture, even language, all tremendously influenced by the thought and writings of Voltaire, who believed the Church to be the root of ignorance and superstition and felt it should be destroyed. Aranda, the prime minister, recommended that the crown confiscate church lands and assume the appointment of church officials in an effort to weaken its power. The once great universities were closed; the new learning was for the nobility only, or the intellectuals. It was not certainly for the

Jesuits, who were expelled from Spain and its dominions for their anti-monarchical views. Spain was now not only divided by centralism vs. regionalism, but by the Church vs. the atheists, and by the belief that life is to be enjoyed now, the spiritual life vs. the materialist values.



RODRIGO DÍAZ DE VIVAR (EL CID)

THE NINETEENTH CENTURY

Charles II died in 1788, before the world-shaking French Revolution of 1789. His son, Charles IV (1788-1808), let himself be completely dominated by his current favorite. Aranda continued for a time as his advisor, and Floridablanca, protégé and trusted counselor, ordered the newspapers to be shut down so that no news of France could come into Spain. The Inquisition was reinstituted, this time to detect any Jacobin (revolutionary) thought.

Napoleon in Spain

While Charles IV was dissolute and in no way worthy of kingship, his son Ferdinand, who succeeded him, was perhaps the worst king in Spanish history. Father and son squabbled continuously. Napoleon saw his opportunity to use these two weaklings and invited them to Bayonne, France, to discuss the abdication of Charles. He got from them permission to march through Spain to get to Portugal, but he refused to let Charles and Ferdinand leave France, and instead set his own brother Joseph on the throne of Spain.

Goya, the court painter, has given the world the whole story of these days, starting with the family portrait of the king and culminating in his paintings of the War of Independence, as the Spanish call the uprising of the people against Joseph. The first of Goya's war paintings portrays the first uprising on the second of May. Eventually the English came to help defeat Joseph who had tried to take over all of Spain, thus hastening Napoleon's ultimate defeat in Europe. Joseph's defeat came in 1813.

Post-Napoleonic Spain

With the king in France, the Spanish court withdrew to the safety of Cádiz during the war, and wrote a liberal constitution which granted powers to the people and limited the power of the king. When Ferdinand VII (1814-1833) returned, the constitution was crushed and discussion was banned. The colonies were in revolt, and one by one they gained their independence.

In 1820 there was an uprising against royal absolutism in favor of the reinstatement of the Constitution of 1812, that of Cádiz. However, to the people, the king was still "His Most Catholic Majesty," and they rejected atheistic liberalism for Catholic conservatism, holding fast to the past, no matter how irrelevant, no matter what the cost. Ferdinand remained king, sworn to obey the Constitution, which he naturally did not.

He had declared his daughter Isabella, aged 3, to be his heir, which infuriated his brother Charles and set off the first Carlist war. Charles was supported by the Basques and Catalans, but lost, and Isabella became queen. Bilbao and Barcelona remained loyal to Isabella, depriving the Carlists of Spain's two most prosperous cities.

Isabella reigned for 35 years, first with her mother as regent. She was neither malicious nor cunning, just unstable, changeable and as dissolute as her father. Ministers came and went unexpectedly and frequently, and it was impossible to bring about any of the changes the liberals desired. She was deposed by a revolution in 1868, and a search was made for a "Republican" king. The son of King Victor Emmanuel II of Italy was chosen, and Prince Amadeo of Savoy became king in 1870.

First Republic and Return of the Monarchy

Amadeo gave up trying to rule Spain within two years, and the country made its first attempt at a constitutional government without a king. The experiment lasted a year, between 1873 and 1874. In the first eight months there were 48 governments formed and dissolved. There were just too many problems and too many diverse groups--monarchists vs. republicans; liberals divided among themselves into the center, the moderate, and the "exagerados"; conservatives, mostly Catholics; and the followers of the Carlists, still fighting in the north.

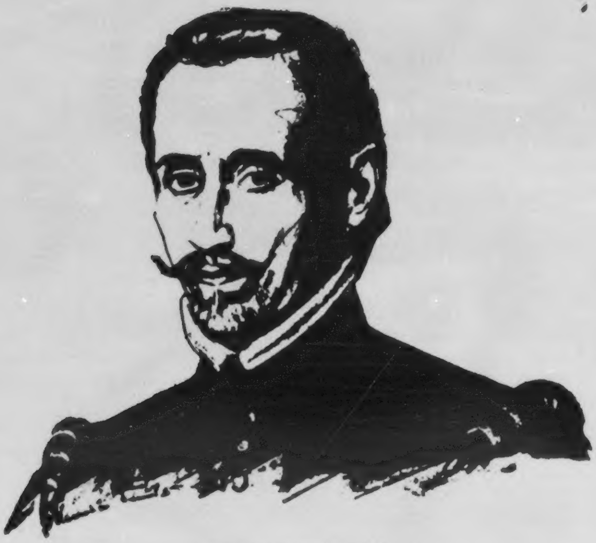
At the urging of Canovas de Castillo, the most prominent politician of the time, Isabella's son, Alphonso XII, was invited home from Sandhurst, England, where he was at school. Cánovas, the King, and Sagasta, the ex-prime minister, wrote a new constitution, modeled on the British idea of the loyal opposition, giving the opposition a forum for its views and a chance to influence or change the government. For fourteen years Sagasta and Canovas alternated in power, surviving the death of Alphonso in 1885. His posthumous son, Alphonso XIII, became king at his birth in 1886. His mother, Queen María Christine, served as regent until 1902, much loved by the people.

Love, however, is not enough to solve financial problems. Tax collecting was inefficient and unfair. As education and literacy were the privilege of the wealthy, the people most able to pay were those most most able to find ways of not paying. The civil service system was overstaffed and underpaid, including the armed forces. The Church felt it should have control of education, or that state schools should at least give minimal religious education. Liberals would rather have had no schools than ones with religious instruction. Meanwhile, the followers of Marx fomented revolution, not for much-needed better wages or working conditions, but for political control. Anarchists, believing that all laws, the state and the church are impediments to man's natural goodness (Rouseau's noble savage), resorted to every kind of violence. One succeeded in killing Canovas de Castillo in 1897. In Cataluña, literature flourished, reminding the people of their uniqueness, their differences from the rest of Spain, their need for home rule. Basques needed no such reminders.

In 1898, after years of fighting and arbitration, Spain granted Cuba autonomy. The attack by the United States on Cuba, Puerto Rico and Manila came as a complete surprise, and was a shock to Spain's national pride.

The dream, the glory that was Spain, gave rise to a group of writers called The Generation of '98, who raised the question, What is Spain? As always in Spain, their answers were ambivalent. These men included Pío Baroja (1872-1956), Miguel de Unamuno y Jugo (1864-1936), Ramón del Valle-Inclán (1866-1936), Azorín (1873-?) [José Martínez Ruiz], José Ortega y Gasset

(1883-1955), Juan Ramón Jiménez (1881-1958), Manuel Machado (1874-1947), Jacinto Benavente (1886-1954)--men of extraordinary vitality, but not Cervantes or Lope de Vega. Benito Pérez Galdós (1843-1920), considered the greatest modern Spanish writer, and the popular Vicente Blasco Ibáñez were writing at this time, too, but in the tradition of the great siglo de oro authors.



LOPE DE VEGA

* * *

THE TWENTIETH CENTURY

With the loss of the Philippines and the last American possessions, Spain turned to its African colony, Morocco, where the expelled Moriscos had settled. Spain had one more chance to take her place among the nations of the world. In 1909 with the urging and help of France, Spaniards began to develop mines in the hinterland. When tribesmen attacked the workers, the Spanish government called up the reserves. They made the mistake of calling up the Catalán reserves, and the reaction was swift and violent. A general strike was called, and the government's response resulted in the "semana trágica," so-called because of the amount of death and destruction, particularly of churches and convents, by the communist and anarchist workers. Catalán nationalists rioted and looted. The presumed leader, Ferrer, was tried, found guilty and shot, and became an immediate martyr. Violence continued, with intellectual anarchists playing a large role.

Spain remained neutral during World War I--the king's mother was Austrian, and his wife was English. Trade with both sides improved, and Madrid became the temporary home of many foreign embassies. The belligerents communicated with each other on such matters as prisoner of war exchanges and hospital ships through Spanish officials, and Spain prospered.

The Second Republic

The Russian Revolution of 1917 precipitated another crisis and one more chance to establish a democracy. The liberals, backed by the big industrialists of Barcelona, issued a manifesto calling for a general strike to bring about a republic with many socialist goals. The government again sent the army, and the strike was forcefully ended. After a disaster in Morocco, the generals decided it was their duty to restore order under the leadership of Primo de Rivera, who became dictator in 1923. Spain was back to government by "pronunciamiento."

Life was better, at first. Labor unions were stabilized in the socialist center, the war in Morocco was ended satisfactorily, transportation was modernized, and international companies were invited to set up branches. The price was total censorship of the press, removal of the supreme court president, education once again the prerogative of the Church, banishment of Ortega and Unamuno, Rector of the University of Salamanca. The loss of freedom was almost total.

As the effects of the world depression began to be felt with ever-increasing severity, the people began to express their resentment in more frequent strikes. "Down with the King" was the rallying cry, and finally Alphonso XIII fled from Spain. The Republic was set up by the intellectuals with the support of the masses. The Church, the Army and the Monarchists were ready to obstruct progress in any way they could. The first elections produced a cortés (parliament) composed mainly of professionals. A third constitution was drawn up, hopelessly idealistic in terms of its ability to fulfill its promises, but the people at every election turned down violent solutions.

Ten thousand new schools were created for the compulsory education required by the constitution. However, the government made the ultimately fatal mistake of attacking the Church, its traditional enemy, but the source of many teachers. Punitive regulations and confiscation of property angered both leaders and people of the Church. Labor policies were more fortunate, particularly in giving dignity to manual labor which had for centuries been considered unworthy of a gentleman.

The Civil War

In 1933 women voted for the first time, and the Republic veered sharply to the right. Many of the reforms of the two previous years were lost. The far right and the far left confronted each other over the powerless center. Church and Army confronted the Popular Front composed of socialists, communists, republicans, and anarchists. Primo de Rivera's son, José Antonio, formed the Falange, a fascist-oriented group which was the nucleus of Franco's troops when he returned from Africa to lead the attack on the government in 1936. In the 1933 elections, the left claimed victory, but in reality the vote was not conclusive, and confrontations between the government and the conservatives (Church, Army, Monarchists) continued.

The Civil War in Spain lasted from 1936-1939, three years of devastation, destruction and death. No one knows the exact number killed, but by conservative estimates it is hundreds of thousands. To each side the war was again a Crusade, and cruelty and heroism went hand in hand. England, France and the United States remained neutral, while the Axis supplied troops, matériel and men, and Russia offered advice and promises of help to the government. An international brigade was formed by the youth of many nations to help the government. Those Americans who joined it were subsequently deprived of their citizenship and condemned by our government. German planes strafed and bombed. Picasso's painting of Guérnica immortalizes one such incident. The government forces finally surrendered. The rebels formed a government with Generalísimo Franco at the head, and the clock stopped again. Censorship, isolation, loss of freedom, the Guardia Civil on every corner, always in pairs became the symbols of the new Spain. And the trains ran on time, the main claim to fame of dictatorships.

Reestablishment of the Monarchy

After almost forty years of rule Franco died. He had been hardly more than a figurehead for years, and the consensus was that his death would make very little difference. Juan Carlos, son of the pretender to the throne and groomed by Franco to be king, was expected to be a puppet, brainwashed by Franco and his advisors. But the country was in for a pleasant surprise. Juan Carlos chose as ministers young men who had little if any recollection of the war. He moved slowly and carefully, antagonizing no one, conciliating as best he could the divergent points of view. A measure of autonomy was returned to the Basques and Catalans, their language was permitted to be used again, and other concessions of appointments and taxation were made. The king and queen are often seen among the people, who seem to be genuinely fond of the royal family. Juan Carlos has managed to walk the political tightrope with success, if not perfection. There have been "incidents," but at long last Spain may emerge from the middle ages and join the world in the twentieth century.

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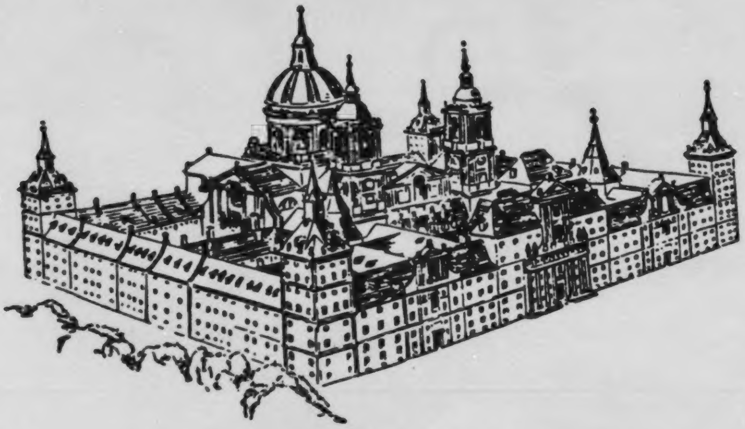

MONASTERY AND PALACE OF ESCORIAL

MÉXICO

EARLY MEXICO

Although today Mexico enjoys a period of relative peace both within the country and internationally, in prior centuries it struggled through one war after another. The very name of Mexico is derived from the Aztec God of War, Mexitli. According to legend, Mexitli drove out of the country a mysterious white man who had been responsible for educating the natives in the ways of agriculture, ceramics, weaving and other arts. It is said that as the white man left Mexico, he promised to return one day. The Mayans had a special name for this white man -- Kukulcán -- and the Aztecs and Toltecs called him Quetzalcoatl. He was even deified and symbolized by the plumed serpent. Mythical though he may have been, it was because of a belief in him that the Mayan civilization flourished in Yucatán between the fourth and fourteenth centuries.

TOLTECS, ZAPOTECS, AZTECS

While the Mayan civilization was growing in Yucatán, by the tenth century the Toltecs had already conquered most of central Mexico. They were responsible for building the famous pyramids of the Sun and Moon at Teotihuacán near Mexico City. Another Indian tribe, the Zapotecs, also existed at the time of the Toltecs in the area of Oaxaca. Today vestiges of their rich civilization can be found in the sacred city of Mitla and at Monte Albán. The Zapotecs were finally conquered by the Mixtecs.

The Aztecs, a nomadic tribe,originally from the north, perhaps through the Bering Strait, settled many centuries ago in the central plateau of northern Mexico. One of their legends predicted that they would find their permanent home where they would see an eagle perched upon a cactus (nopal) with a serpent in its beak. Tradition has it that it was in the Valley of Mexico that they saw this eagle on a rock in a lake, and there they established their community which they called Tenochtitlán, circa A.D. 1325. Today this is the very heart of Mexico, and the eagle and the serpent appear on the national flag of Mexico.

HERNÁN CORTÉS

By the time the Spaniards under the leadership of Hernán Cortés invaded Mexico in 1519, the Aztecs had conquered all the other Indian tribes. Cortés and his men were helped in their conquest of the Aztecs by the unity of the enemy tribes against the Aztecs and by the belief in Quetzalcoatl. The Aztecs, led by their chief, Moctezuma II, believed that Cortés perhaps was the mysterious white man returned to fulfill his promise. At first, the Spaniards were welcomed by Moctezuma and his men, but later the Aztecs tried to keep them away from Tenochtitlán. Moctezuma tried desperately to calm his people, but was eventually stoned to death. The Spaniards had gained their foothold on Mexico.

FATHER MANUEL HIDALGO

From 1521 to the early 1800's Spain continued to exploit Mexico. Then, on September 16, 1810, a village priest named Father Manuel Hidalgo, gave the famous cry for independence, called today "El Grito de Dolores." He called for the end of the Spanish regime and for the return of the land which had been taken from the Mexican people some three centuries before. Hidalgo led his patriots in the struggle for independence until his capture and execution in July, 1811. His cause was taken up by another priest, Father José María Morelos under whose leadership the National Congress declared independence from Spain on November 6, 1813. In 1815 Morelos, too, was captured and executed by the Spaniards. His cause was continued by Vicente Guerrero, who waged guerrilla warfare with a group of patriots for some six years.

INDEPENDENCE FROM SPAIN

Finally, in 1821, Mexico won its independence, due in part to an ambitious royal officer named Agustín de Iturbide. He left the Spanish forces to join up with Guerrero and later proclaimed the Plan cf Iguala which provided for independence under a constitutional monarchy. He had himself crowned Agustín I in July, 1822. His reign lasted for only eleven months. After his exile, he returned only to be put to death in 1824. Guadalupe Victoria then was elected president, but his term did not last long. Revolt and civil war continued.

One of the men responsible for Iturbide's exile was General Antonio López de Santa Ana. He was president when Texas revolted in 1836 and again when the war between the United States and Mexico broke out in 1846. As a result of this war, Mexico lost half of its territory. Santa Ana dominated the political scene for thirty years, but was finally exiled in 1855.

BENITO JUÁREZ

In 1857 a new constitution was formed, and in 1858 Benito Juárez, a full-blooded Zapotec Indian from Oaxaca was elected president. Juárez became responsible for the reform movement (La Reforma), including the breaking of the power of the Catholic Church in Mexico. By the time of Juárez's reign the Church had acquired almost half of all the land and capital of the country. In 1859 Juárez decreed the separation of Church and State, abolished all religious orders and nationalized all church property. He had hoped, idealistically, that all lands would be returned to the natives, but, unfortunately, they were purchased by the moneyed-few.

Because the years of revolution had caused Mexico so much financial ruin, Juárez declared a two-year suspension of payments on foreign loans in 1861. This upset the foreign powers so much that in 1862 France, England, and Spain invaded Veracruz. The English and Spaniards eventually withdrew, but the French continued the battle. On May 5, 1862, the French were defeated at Puebla. Today the Cinco de Mayo is the national holiday of Mexico. In spite of this defeat, the French succeeded in conquering Mexico, and in 1864 declared it an empire with Maximilian I of Austria as its emperor. At this time the United States was occupied with its Civil War and could not come to the aid of Juárez. But at the end of the war General Phillip Sheridan marched to the Rio Grande and the French withdrew. Maximilian was captured and executed in 1867.

PORFIRIO DÍAZ

One of the leaders against the French was Porfirio Díaz. Except for the period 1880-1884, Díaz was absolute dictator for almost 35 years. His reign was apparently one of peace and harmony, but in reality his was a corrupt dictatorship. He encouraged foreign powers to invest their capital and develop natural resources. During his administration the national income increased from nineteen to one hundred million dollars. Despite this prosperity, under his rule there was no law but the law of Díaz. One-fifth of Mexico was given to foreign capitalists and personal friends.

THE TWENTIETH CENTURY

At the beginning of the twentieth century, as Díaz gradually began to lose his grip on political affairs, Mexico once more was feeling the stirrings of unrest. In 1910 Francisco Madero, a young aristocrat, wrote "The Presidential Succession in 1910" which mildly castigated the regime of Porfirio Díaz. The book had a tremedous political influence. In 1910 revolution broke out once more in Mexico, and Díaz was forced to resign. In 1911 Madero was elected president, but his term proved very short. After a revolt in Veracruz, he lost the support of the masses, and one of his generals, Victoriano Huerta, became the provisional president. On February 22, 1913, Madero and his vice-president, Pino Suárez, were murdered.

Unrest continued with counterrevolutions in both north and south. The counterrevolutionists in the north were led by Venustiano Carranza, a maderista, and his generals Francisco "Pancho" Villa, Álvaro Obregón, and Pablo Gonzales. Emiliano Zapata led the peasants in the south. His war cry was "Land and Liberty." The objective of his followers was the return of the land to the people.

In 1917 Huerta was finally overthrown and Carranza became president. He and Villa quarreled, and Villa became a rebel leader. In 1916 he invaded Columbus, New Mexico, and killed a number of Americans. General John J. Pershing was ordered to capture him, but Villa eluded him. Under Carranza the Constitution of 1917 was adopted. The convention that drew it up is considered by many to be the most important event of the revolution.

In 1920 Carranza was assassinated. Álvaro Obregón succeeded him as president and proved to be the strongest president since Díaz. Badly needed social reforms were carried through under him. His successor, General Plutarco E. Calles, remained allied to him throughout his four years as president (1924-28). Obregón was again elected president after Calles, but was assassinated in 1928. Calles was now sole political power and founder of the National Revolutionary Party (PNR). He was responsible for the presidencies of Emilio Portes Gil, Pascual Ortiz Rubio and Abelardo Luján Rodriguez. In 1934 General Lázaro Cardenas was elected president. He expelled Calles and developed a six-year plan for socializing the country. Included in this plan was the nationalization of the oil industry. Since then even more oil fields have been discovered, and the oil industry has helped Mexico to shed its image of a poor, underdeveloped nation. Today Mexico ranks as one of the top five oil-producing countries of the world.

Some political maneuvering occurred following Cardenas's presidency, but Mexico has generally been a peaceful nation facing many serious problems in commerce, technology, and industry. A series of presidents elected for six-year terms has helped to achieve a continuity vital to the country's growth.

By the time Miguel Alemán became president in 1946, Mexico had finally emerged from its struggling period.

Each president since then has contributed his own new ideas, talents, and style and has helped Mexico to acquire the status of a modern industrialized nation, a leader in Latin America.

LICE JEAN SMALL

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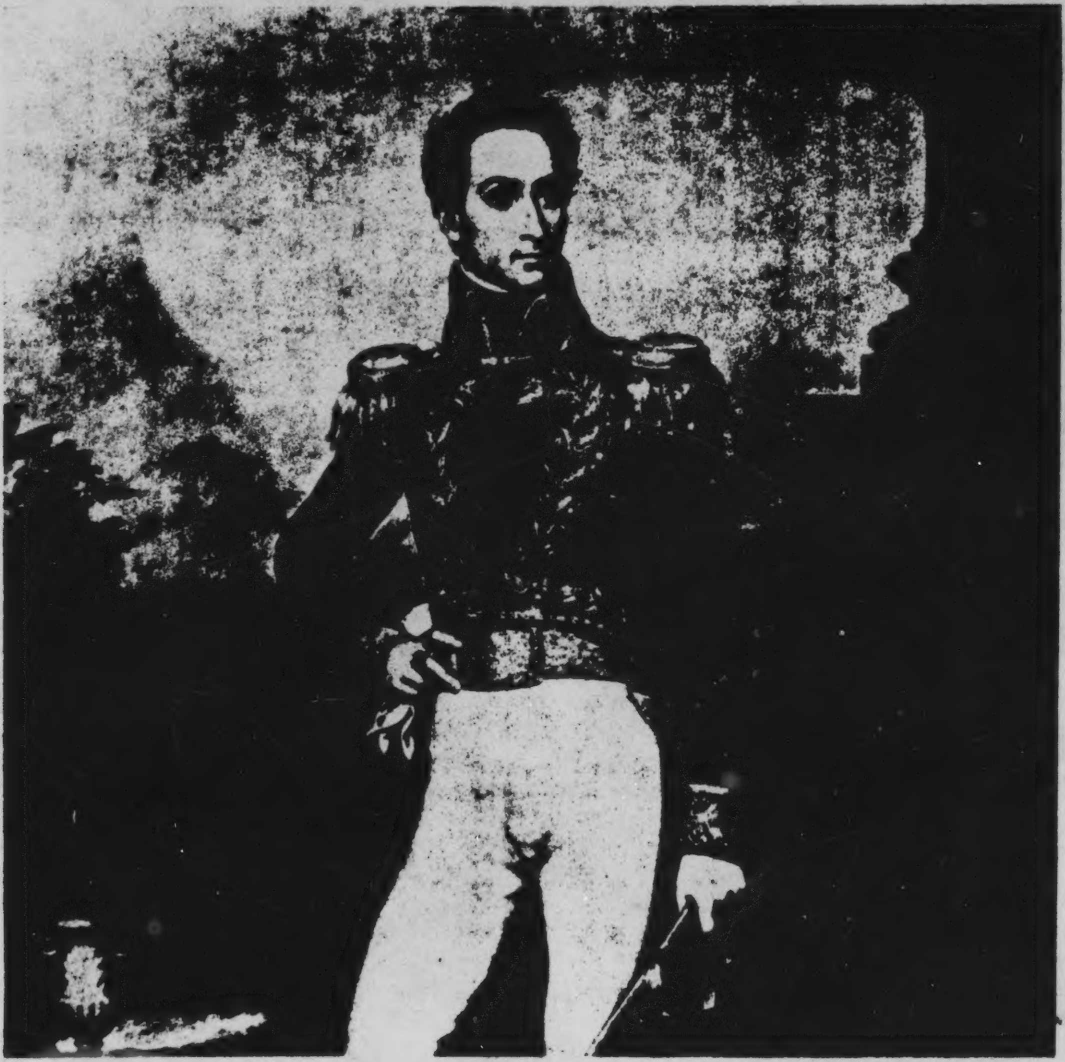
INDEPENDENCE IN THE NORTHERN COLONIES

INDEPENDENCE IN THE SOUTHERN COLONIES

INDEPENDENCE IN CENTRAL AMERICA



SIMÓN BOLIVAR

INDEPENDENCE IN THE NORTHERN COLONIES

In 1810, Simón Bolívar, who was then twenty-six years old, and Francisco Miranda, who was sixty, convened a congress which vowed to free Venezuela from Spanish rule. With the backing of his fellow-citizens, Miranda assumed supreme command of the revolutionary forces. After being defeated in the first battles, Miranda surrendered to the Spaniards, and Bolívar assumed command of the army. As the new leader, he went to Curaçao and later to Colombia to organize the liberation of Caracas. In 1813, Bolívar was able to control the city and most of the viceroyalty of Venezuela. When Fernando VII returned to the Spanish throne a year later, many of his sympathizers fought to return the monarchy to Venezuela, and Bolívar lost the backing of the people. He returned to Curaçao and afterwards went to Cartagena and the island of Jamaica. While living in exile on the island, he wrote his famous "Carta de Jamaica."

In 1817, after several vain attempts to defeat the Spanish forces, Bolívar joined forces with José Antonio Páez, leader of the "llaneros," and with volunteers from England. With their help he succeeded in defeating the Spaniards.

Having secured most of Venezuela, Bolívar went to the provisional capital of Angosturas. In 1819, he delivered before congress his best dissertation entitled "Discurso ante el Congreso de Angostura." In the same year he went from Venezuela to Colombia where he decisively defeated the Spanish forces in the Batalla de Boyacá, immediately taking possession of Bogotá. In the capital, Bolívar, the Liberator, left Francisco de Paula Santander in charge of the provisional government while he returned to Angosturas. There he announced his plans to merge Venezuela, Colombia and Ecuador into one nation called the Gran Colombia.

While Bolívar was in Angosturas, an unprecedented event took place in Spain. Fernando VII had been forced to sign the liberal Constitution of 1812. The King offered peace to the colonies, but Bolívar wanted nothing less than absolute freedom, and continued the fight. After overpowering the Spaniards in the Battle of Carabobo, Bolívar won the independence of Venezuela. Following his plans to unite Ecuador to the Gran Colombia, the Liberator sent General José Antonio Sucre to the south. Sucre took the cities of Guayaquil and Quito, where his triumph over the enemy won the independence of Ecuador. Bolívar entered Quito in 1822 and was received triumphantly. From Quito he traveled to Guayaquil to meet José de San Martín who had liberated the southern part of the continent. After the meeting, San Martín retired from public life, and Bolívar was proclaimed the supreme commander.

In 1823, Bolívar went to Perú and won the Battle of Junín. Meanwhile, Sucre crushed the Spanish forces in Ayacucho; from there the two men traveled together to Bolivia to establish a new nation.

In 1825, Bolívar went to Lima, later to Colombia. He died in Santa Marta on December 17, 1830, embittered after his dreams of a United America began to crumble. That year, Venezuela and Ecuador decided to break away from the Gran Colombia to become independent nations.

INDEPENDENCE IN THE SOUTHERN COLONIES

At approximately the same time that the northern colonies of the South American continent were striving to gain independence from Spain, the southern colonies decided to become independent of the mother country.

ARGENTINA. At the end of the 18th century, Buenos Aires had become an important commercial center. In the year 1810 it was one of the five "Cabildos" to proclaim its independence from Joseph Bonaparte. Buenos Aires decided to form the "Junta de Provincias del Río de la Plata," under the king of Spain, yet autonomous. The viceroy was sent into exile.

Mariano Moreno, the most distinguished leader of the "Junta," wanted the province of La Plata, as well as the other provinces, to be completely free from the king as well as from the viceroy. His followers and his opponents formed different political parties that engaged in a civil war.

PARAGUAY. This was the first province to repeal the authority of the central government of La Plata. When Manuel Belgrano, one of the most prominent members of the "Junta," went to Paraguay and endeavored to make it submit by force, he was defeated. The Paraguayans proclaimed themselves free from Spain and from the "Junta" in 1813.

URUGUAY. In the 18th century, Uruguay was declared a Spanish colony after many conflicts between Spain and Portugal. One of the prominent leaders at that time was José Gervasio Artigas. He and his forces attacked the viceroy who replaced the Spaniard deposed by the "Junta del Río de la Plata." Portugual came to the aid of the Spanish viceroy, but Artigas signed an alliance with the Province of La Plata. By doing so, he was able to defeat the Brazilians.

Subsequently, Artigas offered his allies a peace plan based on the absolute freedom of Uruguay, both from Spain and the government of La Plata. When the government of La Plata turned down his proposal, Artigas proclaimed Uruguay free and independent of Spain and the control of La Plata. In 1814, a war broke out, and the Argentinian's forces occupied the city of Montevideo. A year later Artigas seized the city from Argentina. The Brazilians intervened, and a struggle began in 1814 between Argentina and Brazil for the possession of Uruguay, which ended only after England intervened in 1828. Since that time Uruguay has been a sovereign nation.

BOLIVIA. Another province which was part of the Viceroyalty of La Plata was el Alto Perú, Bolivia. The region was rich in minerals, which the Spanish considered valuable and wanted to control. To be able to defend it, they built many forts. First, the government of Buenos Aires sent General Manuel Belgrado to fight the Spaniards, but he was defeated and fled to the altiplano. His replacement was General José de San Martín.

San Martín was born in 1778 in the Jesuit town of Yapeyú, Argentina. He studied in Spain, where he fought against Napoleon. San Martín was convinced that the only way to conquer el Alto Perú was by subjugating Perú first. Following a well-drawn plan, he retired to the province of Cuyo, where he trained for three years. In 1817 he crossed the Andes and arrived in Chile after defeating the Spanish in Chacabuco. The Chileans wanted to make him governor, but he refused, and in his place named Bernardo O'Higgins, another hero of the war for the independence of Chile. After suffering many defeats, he won the battle of Maipú in 1818. Later, he made several trips to Buenos Aires to ask for help.

In 1820 he sailed north with a fleet, to attack the Spaniards in the north, but the Peruvians were not prepared to help him, and he had to wait until he had sufficient men and ammunition. Several months later, when he heard that King Fernando VII of Spain had been forced to sign the Constitution of 1812 and had promised many freedoms for the colonies, he disembarked in Callao and started toward Lima. The viceroy of Peru decided to make a pact with San Martín, but the plan failed, because San Martín wanted absolute freedom. After taking possession of the city of Lima, he found it impossible to govern in the anarchy that followed, and he became a dictator. Convinced that the only way to govern that reluctant viceroyalty was to make an alliance with Bolívar, who had gained control of Quito and Guayaquil, San Martín arranged to meet the Liberator in the city of Guayaquil. After the two leaders met privately for four hours, San Martín departed quietly and never thereafter took official part in a public function.

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INDEPENDENCE IN CENTRAL AMERICA

Panamá, El Salvador, Guatemala

Panamá belonged to Colombia until 1903. The rest of the Central American countries were ruled by officials living in Guatemala, under the viceroy of Nueva España. The colonies in Central America followed with interest the events during the time the other colonies to the south were fighting for their independence, but there was very little unrest.

In El Salvador, José Matías Delgado instigated a disturbance that began on November 5, 1811. A lawyer and priest, Delgado joined another priest and, together with Manuel José Arce, organized a revolt to win independence for their colony. The insurgents took a great deal of money and more than 1,000 guns. In 1813, while several intellectuals and religious met in the convent of Belén, the Spanish authorities arrested them. Another insurrection in 1840 was put down due to lack of local support.

The success attained by Iturbide in Mexico gave the Creoles in Guatemala the idea to follow his example. Officials of the province, along with other important people, proclaimed the independence of Guatemala in 1821. The dream of an independent Central America was short-lived, when Mexican forces invaded Guatemala and El Salvador to establish unity as proposed by Iturbide.

In 1823, after the abdication of Iturbide, a Constitutional Assembly convened in Guatemala City, with Delgado as president. The Assembly issued a declaration of independence and established the "United Provinces of Central America" composed of five provinces. The constitution adopted in Guatemala City followed the principles of the Constitution of the United States and the Spanish Constitution of 1812, although Catholicism was proclaimed the state religion.

After the formulation of a constitution adopted on November 22, 1824, a National Central American Congress was finally assembled on February 25, 1825, with Manuel Arce as the first president of the new state. Arce tried in vain to conciliate all the different factions, but in 1826 he was deposed. In 1829, Francisco Morazón was named president. Eight years later Rafael Carrera deposed him and dissolved the Federation. From then on, each country was independent.

The new nations suffered dictatorships, which ended violently, and endless struggles between liberal and conservative factions, which made their political life tumultuous.

Probably one of the principal factors which has contributed to the instability of Central America has been foreign intervention beginning with the seventeenth century when British and Spanish buccaneers established commercial centers. It was the British, for example, who founded Belize.

The Spanish American War

While the Hispanoamerican republics were fighting their wars of independence, Cuba and Puerto Rico remained under Spanish domination.

In Cuba the "Grito de Yara" initiated a war that lasted ten years. José Martí, exiled in the United States, set the stage for the Cuban revolution. After Martí was killed fighting in Oriente Province, General Máximo Gómes and Antonio Maceo assumed command. For many years the Cuban patriots suffered to gain independence from Spain.

In 1898, the U. S. battleship *Maine*, anchored in Havana harbor, was destroyed by an explosion, and the United States intervened. On June 19, 1898, American troops disembarked in Santiago de Cuba. The fight between the United States and Spain was brief. In only a few months Spain lost Cuba, Puerto Rico, the Philippines, Guam, and the Marianas.

On May 12, 1902, Don Tomás Estrada Palma took the oath of office as the first president of the new independent nation of Cuba.

Puerto Rico

When Spain ceded the island of Puerto Rico to the United States, the two prominent political groups on the island asked to be annexed to the United States. This request has been repeated right up to the present time and frequently forms the basis for party platforms and referendums on the island.

In 1900, the American Congress approved the Foraker Law which brought about excellent economic results. In 1917, the Jones Act gave Puerto Ricans American citizenship and granted the people of the island more legislative force.

In 1935, Franklin D. Roosevelt created the "Administración de Reconstrucción Económica" which helped the economy of the island. In 1948, Luis Muñoz Marín was elected governor of Puerto Rico and initiated economic and social reforms of great magnitude. By the will of the people Puerto Rico became a Commonwealth. Under the agreement, the people of Puerto Rico do not pay federal taxes; they have free commerce with the United States. However, the island charges and holds for itself those taxes levied on foreign products and goods from Puerto Rico that are sold in the United States. A "Comisionada Residente," elected by popular vote, lives in the United States and represents the island of Puerto Rico in the Congress of the United States. The Puerto Rican delegate enjoys all the rights and privileges belonging to the representatives and senators from the fifty states of the Union with one crucial exception -- the Puerto Rican delegate may not vote in Congress.

A Closing Note

To most people who look superficially at the historic events which have taken place in Latin American since the republics won their independence from Spain, it must seem that there is an endless succession of revolutions, dictatorships and constitutions.

This instability is not easily understood by foreigners who are likely to think that this unruliness is a manifestation of the incompetence of the Latin Americans for self-government. A deeper study of the facts reveals that the cause of this tragedy has been brought about by the attitudes of the ruling classes, inherited from the Spaniards, toward physical labor and by the autocratic concept of government brought by the Spaniards to the New World. Mixed with these factors are the difficulties imposed by the physical environment and by the mixing of the different races.

Students who reflect upon the present day history of Latin America will do well to look at the facts with an open mind, measuring the events not so much by the progress left to be gained, but by the problems already solved.

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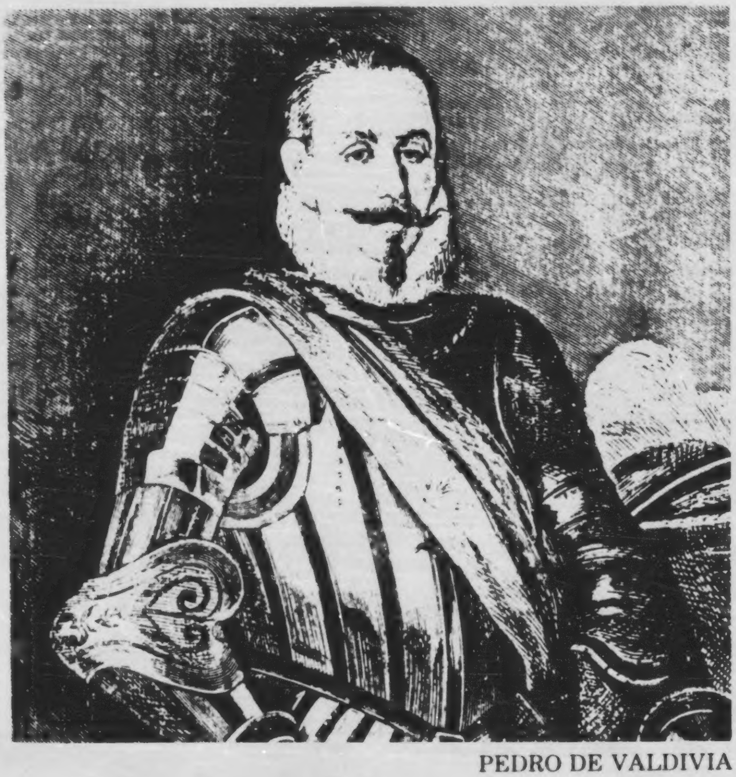
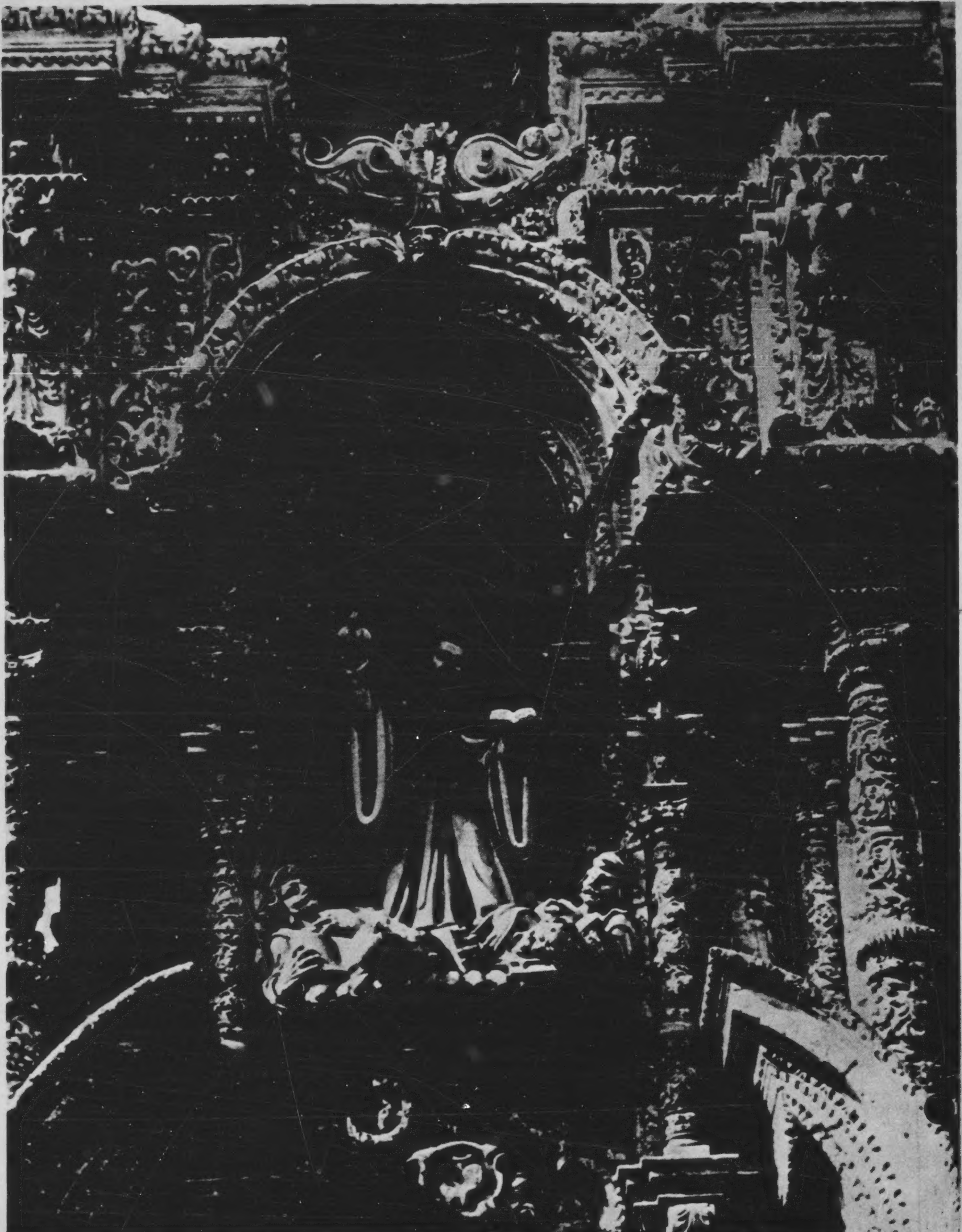


PEDRO DE VALDIVIA



RELIGIOUS HISTORY OF SPAIN

I. PRE-CHRISTIAN SPAIN

A. Pre-history

1. Paleolithic and Neolithic Art on caves reveals the existence of animal cults.

2. The Dolmen cults (construction of megalithic burial vaults) indicate great reverence for the dead.

B. Historical period

1. Polytheistic--Tartessus, Phoenician settlements, Greek trading centers, Iberians, Celts.

2. Jews were already in Spain by the time the Romans arrived. A legend says that they arrived in the time of Nebuchadnezzar, King of Babylon.

C. Roman Spain

Romans venerated their pantheon of gods. In time, there was some acceptance of the local gods.

D. Other religions

1. Many influences from Persia, Asia Minor, Egypt, North Africa.

2. Most popular cults were of Isis and the Magna Mater.

II. CHRISTIAN ERA

A. A.D. 40--Santiago (St. James) allegedly preached in Spain.

B. A.D. 40--Traditional date of the appearance of the Virgen del Pilar in Zaragoza.

C. A.D. 63--St. Paul allegedly visited and preached in Spain.

D. 313--Council of Iliberri in Granada.

E. 325--Bishop Osio of Córdoba presides over the Council of Nicea which proclaims the Nicean creed as the basis of Christian Dogma.

F. 379-395--Theodosius (Emperor from Spain) declares Christianity to be the sole religion of the empire.

G. 4th-6th centuries--Manichean heresy spreads to Spain.

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III. VISIGOTHIC SPAIN

A. The conquering Goths embraced Arianism, which conflicted with the Catholic dogmas.

B. 568-586--King Leovigildo tried to convert Hispano-Romans to Arianism.

C. 586--Hermenegildo, son of Leovigildo, revolts and is assassinated. Hermenegildo had accepted Catholicism. The Catholic Church recognized his martyrdom and has proclaimed him a saint.

D. Recaredo (586-601), another son of Leovigildo, accepts Catholicism; before the 3rd council of Toledo, he proclaims Catholicism the official religion of the kingdom.

E. 560-633--St. Isidoro of Sevilla, historian and author, becomes one of the most significant figures of the Church.

F. Many attempts are made to convert Jews, resulting in the persecution of 694.

IV. MUSLIM SPAIN

In 711, the adherents of Islam invaded Spain. With them, of course, came their religion.

A. 785--Abderramán I begins the construction of the great Mosque of Córdoba.

B. 813--Discovery of the remains of Santiago at Compostela.

C. 866-910--Construction of the first cathedral in honor of Santiago.

D. 910--Founding of the first monastery of Cluny in France. The order will later have great influence in Spain.

E. Radical Moslem sects, the Almorávides and Almohades, invade.

F. Reconquest of Spain marks the re-establishment of the ancient bishoprics.

G. This is the period of cooperation among the three major religions--Christianity, Judaism, and Islam.

H. Influence of Cluny and Citeaux; France permeates northern Spain in the 11th and 12th centuries.

I. 13th century--spread of the Franciscan and Dominican Orders.

J. 12th century--introduction of the Orders of the Temple and Hospital.

K. Spain then forms her own Orders--Calatrava, Alcántara, Santiago and Avis. These were monastic orders whose knights participated in the Reconquest.

L. 14th century--many *conversos* are acquired. These were converts from Judaism.

1390--the Chief Rabbi of Burgos, Pablo de Sta. María, converted to Christianity.

1391--anti-semitic persecution.

M. 1478--Ferdinand and Isabel obtain a Bull from Pope Sixtus IV granting them permission to establish a means of dealing with Jews and *conversos*.

N. 1480--Establishment of the Consejo Supremo de la Inquisición.

Period of persecution.

First Inquisitor General was Tomás de Torquemada, himself a descendant of *conversos*.

O. 1492--Expulsion of 170,000 Jews. Many who remained converted to Christianity.

Famous descendants of *conversos* include:

Sta. Teresa de Ávila
Diego Laínez--friend of St. Ignatius
Fernando de Rojas
Mateo de Alemán
Luis de León
Bartolomé de las Casas

V. 1492-PRESENT--CATHOLIC SPAIN

In 1492, Granada fell to the Catholic Monarchs, and Spain finally became a Christian kingdom once again with no exceptions.

A. 1540--The Pope recognizes the Society of Jesus, founded by Ignatius of Loyola of Spain.

B. 1546--Carlos V battles Protestants in Europe.

C. 1547--State of *limpieza* passed in Toledo, requiring all ecclesiastical appointees to prove the purity of their faith and blood.

D. Santa Teresa de Ávila (1515-1582), a famous mystic and writer, founded 32 convents of the Discalced Order of Carmelites.

E. San Juan de la Cruz, Carmelite, reformer, mystic and poet, rises to literary significance.

F. 1527--Birth of Fray Luis de León. He best represented the Renaissance in Spain. Wrote prose and poetry.

G. 1559--Autos de fe against Protestants in Valladolid. Inquisition publishes Índice expurgativo of prohibited books.

H. 1568--Revolt of the moriscos, who had been denied use of their language, culture, dress and religion.

I. 1588--Defeat of the Armada by Protestant England.

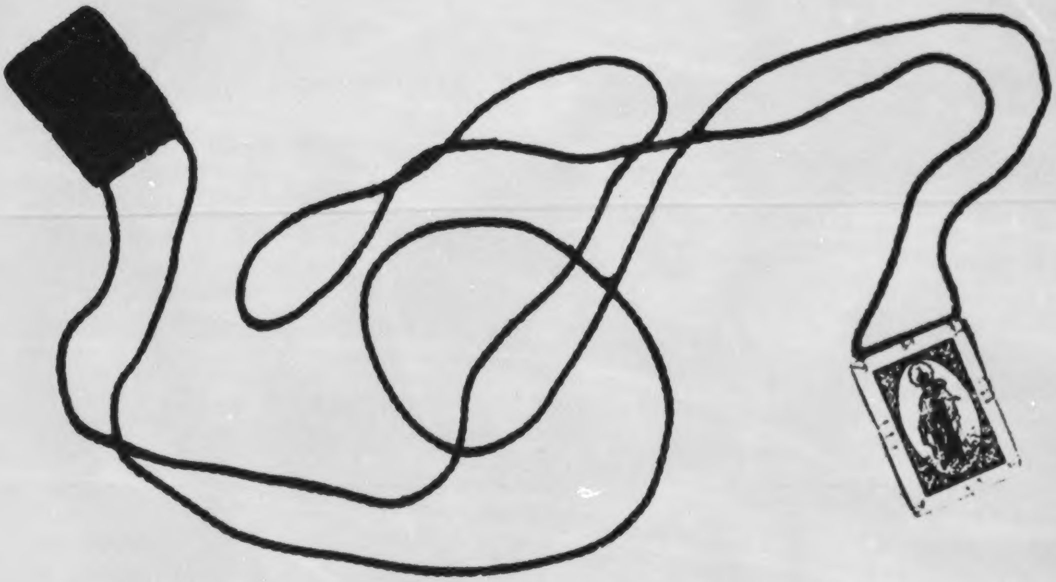
J. 1609--Final expulsion of the moriscos.

K. 1767--Jesuits expelled from Spain.

L. 1769--Founding of the first missions in California by Fr. Junípero Serra.

M. 1834--Inquisition is abolished.

N. From 1936-1939, Spain was torn by a bloody civil war. During that period there were many persecutions of the clergy by the Reds. When Francisco Franco triumphed, the Church regained its power.



ESCAPULARIO — Religious devotional consisting of two small pieces of cloth, one hanging at the back, one in front, fastened by strings passing over the shoulders, worn next to the body.

THE SPANISH IN HAWAII[1]

Some scholars speculate that Spaniards were the first Europeans to arrive in the Hawaiian Islands. They present as evidence a map taken by the British Commodore George Anson in 1742, from the captured Spanish galleon Nuestra Señora de Cabatonga on one of the Philippine islands. The map shows a group of islands named as "La Mesa" and "Las Mojas," which are approximately at the same latitude as the Hawaiian archipelago.

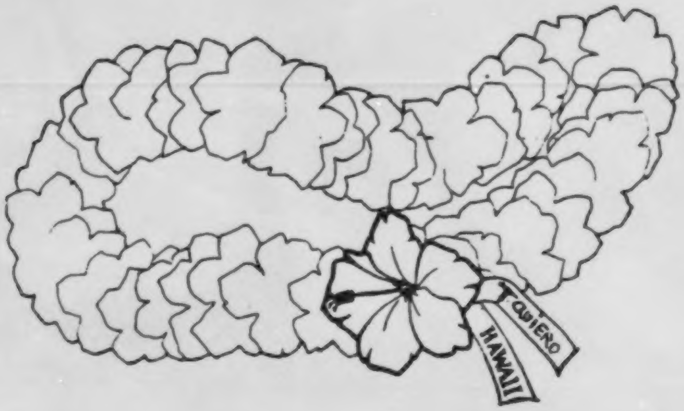
Other historical factors include the Hawaiian oral traditions that speak of light-skinned people who were given wives and were made chiefs. Many visitors to the district of Ka'u in the 18th and 19th centuries reported seeing light-skinned natives with sandy and reddish hair.

Anthropologists have always been puzzled by the appearance in Hawaii of splendid cloaks, helmets and daggers, items not fashionable in any other part of Polynesia. The scholars also find baffling the fact that much of the finest Hawaiian featherwork was made of red and yellow feathers, which were and still are the colors of Spain.

Finally, in the 1950's two foreign items were discovered in the burial casket of Lono-i-ka-makahiki, a deified Hawaiian chief. One was a piece of iron embedded in a wooden handle, and the other an 8"x1" cloth having the features of sailcloth.

Source: Hans Johannes Hoefer, Leonard Lueras and Nedra Chung. Hawaii (Honolulu: Apa Productions, 1980).

(For a related article, see "Marín: Hawaii's Spanish Friend" in this guide, pages 101-103.)



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[1] For a longer treatment of this topic, see The Hispanic Presence in Hawaii by Norma Carr, scheduled for publication in 1981-82.

CHAPTER 2

GEOGRAPHICAL ASPECTS OF THE HISPANIC WORLD

SPAIN--THE MOTHER COUNTRY

Situated in the southwestern tip of the European continent, Spain is the third largest country in Europe. It shares the Iberian Peninsula with Portugal, occupying four-fifths of this area.

PHYSICAL COMPONENTS

1. Boundaries
    - a. North: France and the Bay of Biscay.
    - b. East: Mediterranean Sea.
    - c. South: Mediterranean Sea and Atlantic Ocean.
    - d. West: Portugal and Atlantic Ocean.
2. Mountains
    - a. Los Pirineos: northeast, separating Spain from France.
    - b. Los Montes Cantábricos: northwest.
    - c. La Sierra de Guadarrama: center, near Madrid.
    - d. La Sierra Morena: south.
    - e. La Sierra Nevada: near the southern coast.
3. Rivers
    - a. El Ebro: north, flows into the Mediterranean.
    - b. El Duero: south, flows into the Atlantic.
    - c. El Tajo: center, flows into the Atlantic; is Spain's longest river.
    - d. El Guadiana: south, flows into the Atlantic.
    - e. El Guadalquivir: south, flows into the Atlantic; deepest and most navigable of Spain's rivers; Sevilla and Córdoba are on its banks.

REGIONS

Historically, Spain is divided into 13 regions which were independent kingdoms at one time. Politically, Spain and its possessions are divided into 54 provinces. The 13 regions are:

1. Galicia: northwest.
2. Asturias: north.
3. Basque Provinces (Las Provincias Vascongadas): north, bordering the Pyrenees.
4. Navarra: south.
5. Aragon (Aragón): northeast.
6. Catalonia (Cataluña): northeast.
7. Leon (León): northwest.
8. Old Castile (Castilla la Vieja): north and center.
9. New Castile (Castilla la Nueva): center.
10. Valencia: east.
11. Extremadura: west.
12. Murcia: southeast.
13. Andalusia (Andalucía): south.

CLIMATE

Northern Spain is wet and cool, and the vegetation is very green. In the central plateau winters are cold, and summers are hot and dry. The Mediterranean coast is sunny and mild.

PRINCIPAL CITIES

1. Madrid: the capital and largest city, home of El Prado Museum, El Escorial, and el Palacio Nacional.
2. Barcelona: second largest city and largest seaport.
3. Valencia: third largest city, called "garden spot of Spain."
4. Málaga: seaport on the Mediterranean, wine producer.
5. Sevilla: located on Guadalquivir River; home of La Catedral de Sevilla, largest cathedral in Spain, La Giralda and El Alcázar, an ancient Moorish palace.
6. Córdoba: ancient city of the Moors, on Guadalquivir River, home of La Mezquita, a famous Moorish temple.
7. Toledo: a famous medieval city, home of the painter El Greco.
8. Granada: last Moorish possession in Spain, home of the Alhambra.
9. Burgos: home of El Cid; the cathedral contains his tomb.
10. Segovia: an ancient city settled by the Romans; the Roman aqueduct still stands.
11. Salamanca: site of the oldest university in Spain, University of Salamanca, established in the 13th century.
12. San Sebastián and Santander: famous resort areas in the north.
13. Bilbao: an important seaport and important mining and manufacturing city.

OUTLYING POSSESSIONS

1. Balearic Islands (Islas Baleares): a group of islands in the Mediterranean Sea popular as a resort area, Majorca (Mallorca) being the largest in the group.

2. Canary Islands (Islas Canarias): a group of islands in the Atlantic Ocean, off the coast of Africa.

3. Enclaves in Africa: Ceuta and Melilla, on the Mediterranean coast of Morocco.

NATURAL RESOURCES

Spain is essentially an agricultural country, although only about 40% of its land is arable.

Food Resources

1. The main crops are olives, oranges, grapes, rice, almonds, cork, wheat and citrus fruits.

2. The production of wine is a large and ancient industry.

3. Spain is a great producer of olive oil.

Mineral Resources

Spain has an abundance of minerals including coal, iron, mercury, lead and copper. More than 15,000,000 tons of coal are produced annually.

THE ANTILLES AND MEXICO

The Antilles, or Greater Antilles, is another name for the West Indies. They stretch from the Florida coast to the coast of Venezuela and include the islands of Cuba, Hispaniola, Jamaica, and Puerto Rico. Only the Spanish-speaking islands will be considered in this guide.

CUBA

Physical Components

Cuba lies between the Gulf of Mexico and the Caribbean Sea. It is the largest island in the Antilles and is about 50 miles in width and covers 44,217 square miles. About half of the island is mountainous. The Sierra Maestra mountain range is at the southeastern part of the island and the Trinidad Mountains are in the center. At the western part is the Sierra de los Organos mountain range.

The main river in Cuba is the Cauto in the southeast. The rest of the rivers are really too short and shallow for important navigation.

Climate

Cuba is within the tropics, and the trade winds give it a pleasant, warm climate. The average temperature ranges from about 71 degrees F. in winter to 82 degrees F. in summer. The rainy season is from May to October. Rainfall averages around 50 inches a year. Cuba is subject to hurricanes, particularly in the western half of the island.

Principal Cities

The capital of Cuba, La Havana, is at the northwestern tip of the island. Camaguey is the largest city in the interior part of Cuba, and Cienfuegos is the main shipping port on the southern coast. Guantánamo, on the southeastern end of the island, is the center of the sugar industry. The United States has a naval base located in Guantánamo Bay.

THE DOMINICAN REPUBLIC

Physical Components

The Dominican Republic shares the island of Hispaniola with the republic of Haiti. The Dominican Republic is found on the eastern end of the island and comprises two-thirds of the land. It is about the size of New Hampshire and Vermont combined, but has a population over three times that of the two states.

Located about 575 miles to the southeast of Miami, Florida, the Dominican Republic covers about 18,704 square miles. Four mountain ranges run from the east to the west through the country. They are the Cordillera Septentrional in the north, the Cordillera Central in the center, and the Sierras de Neiba and de Bahoruco in the southwest. The highest mountain in the Antilles, Pico

Pico Duarte, is found in the Dominican Republic. It is 10,249 feet high.

The important rivers are Yaque del Norte, Yaque del Sur, Yuma and Ozama. The largest lake is Enriquillo, which goes down to 150 feet below sea level.

Climate

Since the Dominican Republic lies in the tropics, it has a warm climate which is cooled by the trade winds coming in from the sea. Its rainy season runs from May to November.

Principal City

Christopher Columbus discovered Hispaniola in 1492, and his brother Bartholomew founded the capital of Santo Domingo in 1496. Santo Domingo is the oldest city founded by Europeans in the Western Hemisphere.

PUERTO RICO

Physical Components

Puerto Rico is located 1,000 miles southeast of Miami, Florida. It is the smallest of the Greater Antilles and has a total area of 3,435 square miles. The island measures 100 miles from east to west and 35 miles from north to south.

The Cordillera Central runs the entire length of the island. Cerro de Punta, the highest peak on the island, is 4,389 feet high.

The chief rivers of Puerto Rico are Loiza, Bayamón, La Plata, Manatí and Arecibo.

Climate

Puerto Rico has a warm climate throughout the year. The average daily temperature is around 86 degrees F., and the average minimum is about 67 degrees F. In the north, heavy rainfall is common, but in the south, it is so dry that the land has to be irrigated for agricultural purposes. At times the island suffers from drought, and at other times it is subject to strong hurricanes.

Principal Cities

The largest city in Puerto Rico is its capital, San Juan, on the northeast end of the island. Ponce, on the south end, is the second in size and the trade center for a rich, irrigated district. Mayagüez, the third in size, is on the west coast and is famous for its needlework industry.

MEXICO

Physical Components

Geographically, Mexico is a country of extremes. It has high mountain ranges, broad plateaus, and jungle lowlands. It is about one-quarter the size of the United States and ranks fourth in size among the republics of the western hemisphere. Its large mountain chains range in altitude from 3,000 feet in the north to around 9,000 feet near Mexico City. The central area contains the highest peaks in the country which divide the north from the south. The highest peaks are Orizaba, 18,851 feet and Popocatépetl, 17,716 feet. Its two large mountain ranges are the Sierra Madre Occidental in the west and the Sierra Madre Oriental in the east.

Mexico does not have many rivers or lakes. The longest river is the Río de las Balsas in the state of Tlaxcala which flows into the Pacific Ocean. The largest lake is Lake Chapala near Guadalajara.

Climate

Variations in altitude affect the country's temperature and rainfall more than the geographic position. The coastline regions of Mexico as well as the lower altitudes of the interior are often very hot except during the winter season. Temperatures range from 75 degrees to 88 degrees in the winter to over 100 degrees in the summer months. At the altitudes of 4,000 to 6,000 feet, the mean temperature ranges from 60 to 70 degrees. The cool zone above 6,000 feet has a mean temperature of 58 to 60 degrees. Mexico City is located at the 7,000 feet level.

Rainfall measures from a few drops a year in northern Sonora to 16.4 feet yearly in the Grijalva River Valley in the south. The rainy season throughout the country is from May to October. May is generally Mexico's hottest month.

SOUTH AMERICA

The greater part of South America is south of the equator. Hence, its seasons are opposite those of North and Central America. Almost all of the countries are mountainous. In the east are the high lands of the Guyanas and of Brazil, and in the west is the vast, long mountain chain of the Andes. The high peaks have impeded transportation and commerce and contributed to the slow development of the continent.

The Andes are rich in minerals such as gold, silver, copper and tin. The majority of the people live in the plateaus where the climate is very healthful.

Three plains occupy the interior of the continent and extend to the coast of the Atlantic. They are the valleys of the Orinoco, the Amazon, and of the rivers Paraná and Paraguay.

LA ARGENTINA

La Argentina derives its name from the word for silver because in colonial times it was the port which led through the rivers to the lands of silver.

Physical Components

Argentina extends from the Chaco region in the north to the Tierra del Fuego and the Straits of Magellan in the south, and from the Atlantic to the Andes. In the northeast, on the Brazilian frontier, are found the famous Iguazú Falls. Aconcagua, at an altitude of 23,000 feet the highest peak in the western hemisphere, is found in the eastern part of Argentina near Santiago de Chile.

The major part of the country is a vast plain called the Pampa, home of the gaucho. It is the center of agriculture and of the cattle industry. From the Pampa are exported great amounts of wheat and beef. Typical of the vegetation of the area is the ombú tree.

Climate

Generally the country has a temperate climate. There are, however, extremes of cold in the Tierra del Fuego region and of heat in the jungles of the Chaco.

Principal Cities

Buenos Aires, the capital of the country, is the largest city in all of the Hispanic world, and its port is one of the busiest in the whole world. The inhabitants of Buenos Aires are called porteños.

Argentina's second city is Rosario, an important industrial center situated on the shores of the river Paraná.

BOLIVIA

Named in honor of the liberator Simón Bolívar, Bolivia was called Alto Perú in colonial times.

Physical Components

Bolivia borders Brazil to the north and east, Paraguay to the southeast, Argentina to the south, Chile to the southeast, and Perú to the west. It is one of the two inland countries of South America, and it has to depend on its neighbors for export of its products. Lake Titicaca, on the border between Bolivia and Perú, is the highest navigable lake in the world.

Climate

Bolivia is located in the torrid zone; yet because of its high altitude, it is one of the oldest countries in South America.

Principal Cities

La Paz is the capital of Bolivia and is the highest capital in the world, having an altitude of more than 12,000 feet.

Sucre is the constitutional capital of the country.

Natural Resources

Bolivia is rich in minerals. In colonial times Potosí was the most important center of silver in the New World. Today its most important product is tin.

CHILE

Physical Components

Chile is located between the mountain range of the Andes and the Pacific Ocean. It is a country with an unusual shape. It extends almost 3,000 miles from its northern frontier with Perú to the Tierra del Fuego in the south, yet it is no wider than 250 miles. In some parts it is as narrow as 50 miles in width.

Geographical Regions

The Atacama Desert in the north is one of the driest in the world. Years may go by without a drop of rain falling.

The central valley has an excellent climate and is the agricultural center of the country.

In the south there is a region of lakes called the Switzerland of Chile.

Principal Cities

The capital city of Santiago, at the foot of the Andes, is found in the central valley. So is Valparaíso, the principal port of Chile. Antofagasta is its principal port in the north. Viña del Mar, a famous beach, is near Valparaiso.

Natural Resources

Large deposits of nitrates, copper and other minerals are found in the Atacama Desert. The principal products of the central valley are wines and cereals.

COLOMBIA

Physical Components

Colombia's north shore touches the Caribbean Sea. It borders Venezuela and Brazil on the east, Perú and Ecuador on the south, and the Pacific Ocean and Panamá on the west. Its principal river is the Magdalena. The Falls of Tequendama, located a few miles from Bogotá, is much higher than Niagara, though not as wide.

Principal Cities

Colombia has ports in two seas: Cartagena and Barranquilla are in the Caribbean, and Buenaventura is in the Pacific. The capital city is Bogotá, located in the interior in the mountains. Medellín is the second city and the center of coffee production.

Natural Resources

The principal products of Colombia are coffee, platinum and emeralds.

ECUADOR

Ecuador received its name from the geographical line that crosses it -- the equator.

Physical Components

It borders Colombia on the north and Perú on the south. Its western coast touches the Pacific Ocean. Ecuador has two of the highest peaks of the Andes: Chimborazo, over 20,000 feet high, and Cotopaxi, about 19,500 feet high.

Principal Cities

The capital city is Quito, situated at an altitude of 9,000 feet. Quito has a very cold climate in spite of its being in the Torrid Zone. Ecuador's principal port and commercial center is Guayaquil.

Natural Resources

The principal products of Ecuador are cacao, tagua and jipijapa hats, commonly known as Panama hats.

EL PARAGUAY

Physical Components

Paraguay, along with Bolivia to its north, does not have a port to the sea. The country is locked in between Brazil, Bolivia, and Argentina. Its outlet to the Atlantic is through the Río Paraná.

In the western region is found the Gran Chaco. In 1932 a war between Bolivia and Paraguay was fought to determine to whom this region belonged. As a result of the war, Paraguay received two-thirds of the area, and Bolivia gained a way to the Atlantic through the Río Uruguay.

Principal City

The capital city is Asunción, near the Argentinian border.

Natural Resources

Two important products of the country are mate tea and the wood from the quebracho tree which is used in curing leather.

EL PERÚ

Physical Components

Perú is almost completely in the Andes except for the coastal and eastern regions. It is bordered to the north, east, and south by Ecuador, Colombia, Brazil, Bolivia and Chile. Its principal river is the Marañón, a tributary of the Amazon River.

Principal Cities

The capital and commercial center of Perú is Lima. El Callao is its principal port, some eight miles from Lima.

In Pre-Colombian times, the most advanced of the civilizations of the Americas was that of the Incas. The capital of the Incan Empire was Cuzco which is today the archaeological center of the country. Near Cuzco are found the ruins of Machu-Picchu.

Natural Resources

The mineral riches of the country consist of silver and copper. The wool produced comes from the alpaca, llama, vicuña and guanaco, animals of the camel family.

EL URUGUAY

Uruguay is the smallest Hispanic nation in South America. It is a very progressive county with very little illiteracy.

Physical Components

To the north of the country is Brazil, and Argentina is to its west. The Atlantic Ocean touches it in the south. The Río Uruguay, which forms part of the border with Argentina, is very important for commerce.

Climate

The climate of the country is temperate, and on its coast are found many beautiful beaches, among them the famous resort of Punta del Este.

Principal City

Montevideo is the capital and principal port of Uruguay. It is located just to the east of Buenos Aires on the opposite shores of the Río de la Plata.

Natural Resources

Its main industries are agriculture and cattle.

VENEZUELA

Physical Components

Venezuela is situated in the extreme north of South America. Its coastline is on the Caribbean Sea. It borders Colombia on the west, Brazil on the south, and British Guyana in the east. Vast plains are found on the shores of the Orinoco and Apure. These plains are the principal center for the cattle industry. Its principal river is the Orinoco, which is more than 1,500 miles long.

Principal Cities

Caracas is its political capital and commercial center. Its principal port is La Guaira.

Natural Resources

In addition to the cattle industry, Venezuela's main products are petroleum, coffee, and cacao.

CENTRAL AND SOUTH AMERICA
GEOGRAPHY AT A GLANCE

CENTRAL AMERICA

Belize -- capital city, Belmopan.

Costa Rica -- capital city, San José.

El Salvador -- capital city, San Salvador.

Guatemala -- capital city, Guatemala City.

Honduras -- capital city, Tegucigalpa.

Nicaragua -- capital city, Managua.

Panamá -- capital city, Panamá.

WEST INDIES (ANTILLES)

Cuba -- capital city Havana; largest island of the West Indies.

Dominican Republic -- capital city, Santo Domingo.

Puerto Rico -- capital city, San Juan.

SOUTH AMERICA

Argentina -- capital city, Buenos Aires; largest Spanish-speaking country in South America.

Bolivia -- has two capital cities, La Paz, and Sucre; the only country in South America without an outlet to the sea.

Chile -- capital city, Santiago.

Colombia -- capital city, Bogotá; has seacoasts on the Atlantic and the Pacific Oceans.

Ecuador -- capital city, Quito.

Paraguay -- capital city, Asunción.

El Perú -- capital city, Lima.

Uruguay -- capital city, Montevideo; the smallest county in South America.

Venezuela -- capital city, Caracas; rich in oil production.

65

MOUNTAIN RANGES

The Andes extend the entire length of South America along the western coast. The highest peak (Aconcagua), has an altitude of nearly 23,000 feet, more than four miles high, the highest peak in the Western Hemisphere.

PRINCIPAL RIVERS

Orinoco -- in Venezuela; the longest single river in Spanish America. (The Amazon is longer, but it is in Brazil.)

Río de la Plata -- between Uruguay and Argentina; both Buenos Aires and Montevideo are on its banks.

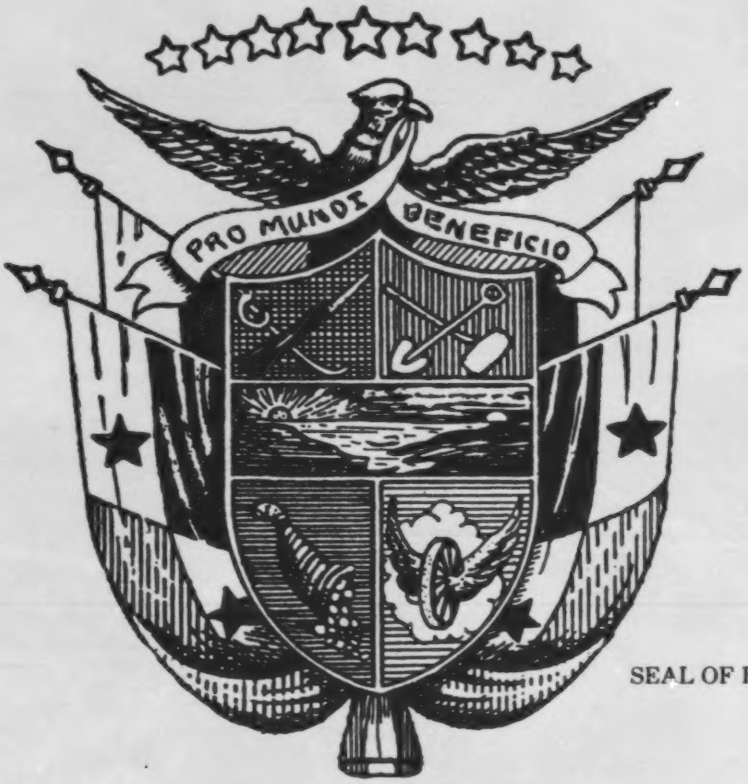
Paraná-Paraguay River System -- connects with the Río de la Plata.

Magdalena -- in Colombia, from south to north.

CLIMATE

Argentina, Uruguay, Paraguay, and Chile are in the South Temperate Zone; the seasons here are reversed. The rest of Spanish America lies in the tropics, or Torrid Zone.

Most of the principal cities in South America are located in the tropics, but the high altitude of their sites gives them a cool climate.



SEAL OF PANAMA

MAPS

Maps make excellent visual aids, and the ten line maps of Spanish-speaking countries which follow have been designed with the needs of teachers and students of Spanish in mind. The maps are of Spain, Mexico, Cuba, the Caribbean, Central America and South America.

Teachers can use the maps in many ways to enhance their geographical and/or cultural presentations as well as to promote language skills. Here are a few ideas.

- Teachers can prepare transparencies for the overhead projector from these maps and use them with an informative lecture. If the lecture is in Spanish, students' listening skills will receive some practice.

  The transparencies can also generate a question-answer session in Spanish, led by the teacher to practice speaking skills. Questions can be very simple--What is the capital of . . .? or can be a little more complex--If you wanted to go from Caracas to Buenos Aires, what river(s) would you cross? or still more complicated--What is a possible route from Yucatán to Managua?

  The transparencies can be the focal point of writing exercises too.

- Teachers can provide photocopies of the maps for their students. They can then direct students to complete certain kinds of information on the maps (mark the rivers, the mountains, the capital cities, etc.). Students can use the maps in paired work or in small group work in question-answer sessions or in drills.

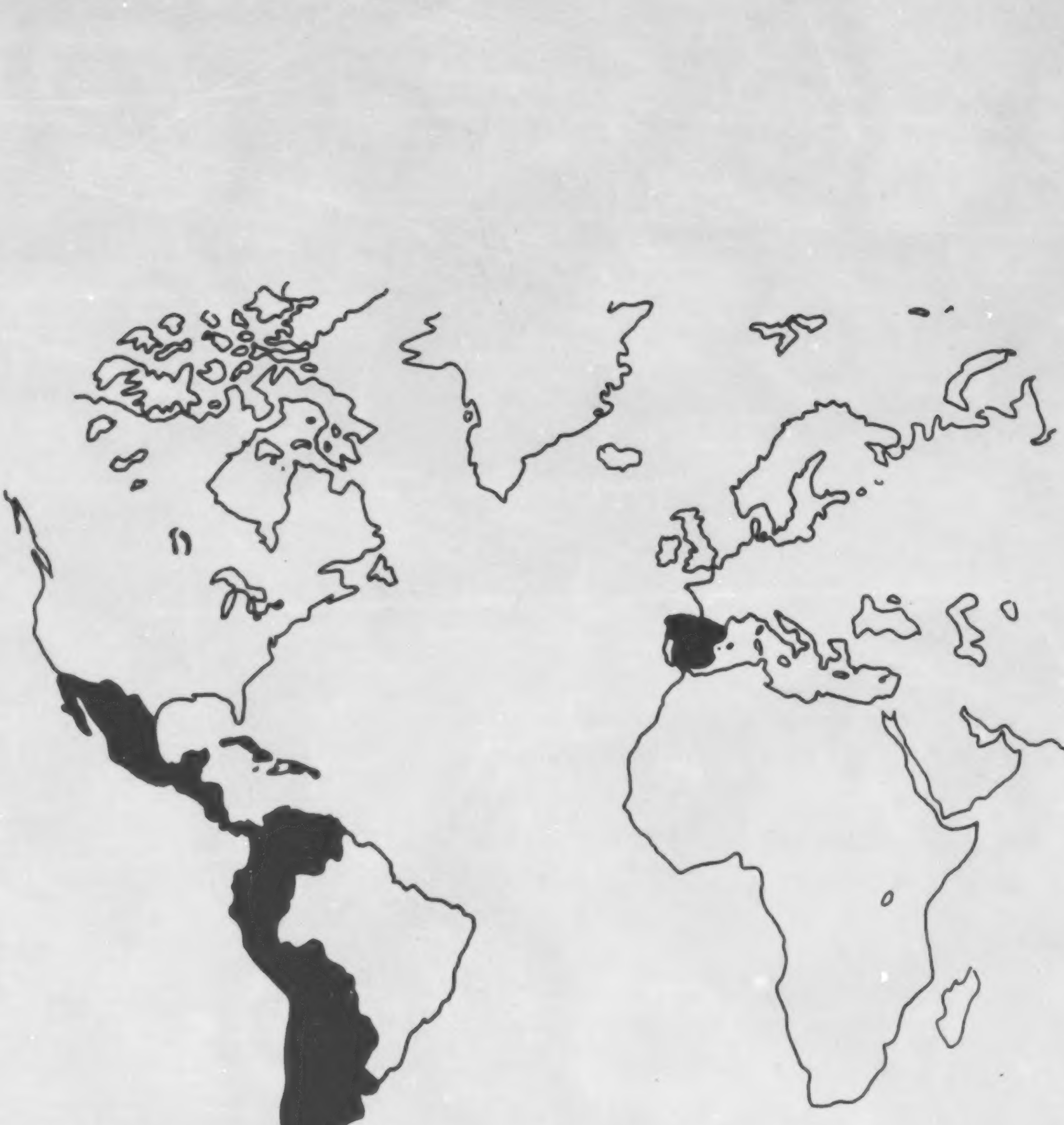
- A map of the United States can be used for cross-cultural work. Suggested topics include:

  - size--comparisons/contrasts
  - climates--comparisons/contrasts
  - products
  - populations--comparisons/contrasts
  - Spanish place names in the United States
  - location of sister cities

- Students can be encouraged to enlarge upon these maps as long-term classroom or language club construction projects.

For further suggestions on using maps to best advantage, consult Edward David Allen and Rebecca M. Vallet's Modern Language Classroom Techniques. A Handbook (New York: Harcourt Brace Jovanovich, 1972).

For suggestions on map tests, teachers may consult Rebecca M. Vallette, Modern Language Testing (New York: Harcourt Brace Jovanovich, 1977), pp. 106-107.



EL MAÍZ

Alimento del pobre,
maíz, bendito seas,
amigo inseparable
de los indios de América.
Amo el rumor del viento
entre tus verdes hojas.
Amo el marfil y el oro
de tus largas mazorcas.

INDIGENOUS PLANTS

The following is a list of edible and otherwise useful plants indigenous to the Hispanic countries of the Americas.

Achiote--These are the seeds of a small, flowering tree of tropical America which are used to color and flavor food.

Avocado--This plant is native to the area which extends from Mexico to the Andes. It was first cultivated in Mexico as far back as 7000 B.C.

Beans--These plants were cultivated in Mexico about 4,300-6,000 years ago. The common bean of Central America and South America ranks second in importance after the soybean. Beans are used in many dishes in Spanish-speaking countries; they are served with almost every meal, including breakfast.

Cacao--This tree is a native of the West Indies and other equatorial regions of the Americas. The plant was cultivated more than 3,000 years ago by the Mayas, Toltecs, and Aztecs, who prepared a beverage from the beans of the cacao. The beans were also used as a form of currency. Today, the beans are used to make chocolate.

Cassava--This tropical vegetable, which is also known as manioc, is used to make tapioca.

Chayote--This is a tropical squash which is native to Mexico.

Chirimoya--This tree, which has a pulpy, edible fruit, is native to tropical America. The seeds are crushed and used as an insecticide in Mexico and Guatemala.

Cinchona--This plant is native to the Andes and its bark is used to obtain quinine, a drug which was used in the treatment of malaria.

Coca--This is a tropical shrub whose leaves are a source of cocaine. The Indians in the northern part of South America chew the leaves to get a narcotic effect.

Cotton--Two species of this plant are native to South America. It is used in fabrics, yarn, carpets and blankets. In Mexico, products made of cotton have been found dating from about 2400 B.C.

Curare--This is a drug used to relax muscles and as an addition to general anesthesia. It comes from the bark and stems of a South American vine. The Indians of South America used a form of curare as arrow poison in hunting.

Guava--This is the fruit of a tree which is native to tropical America. It can be eaten raw, made into a paste, or used for jam and jelly.

Henequén--This fiber plant native to Mexico is made into twines and rope, bags, hammocks, and shoe soles.

Maize or corn--This crop is native to Mexico and Central America. It is used in Latin America to make masa, a kind of dough used in staple foods such as tortillas. It has been cultivated in Mexico for about 4,000 years. It was worshipped as a sacred plant by the Aztecs.

Mesquite--This is either a shrub or small tree which is found in parts of the southwestern United States as well as in Central and South America. Its beans are used as cattle feed, and its hard wood is sometimes used in furniture.

Papaya--The origin of this plant is not known for certain, but it may be a fusion of two or more species of a plant native to Mexico and Central America. It is a popular breakfast food and is used in salads, sherbets, juices, and sweets.

Peppers--Most peppers except the black pepper originated in Mexico. They are used in seasoning foods and as a vegetable.

Pineapple--This fruit is native to tropical and subtropical America and is used for eating and winemaking.

Potato--This vegetable was found in the areas of Peru and Bolivia by the Conquistadors. The Indians of the Incan Empire grew it and used it as a staple food. In Bolivia, it is the most important crop, and it is dehydrated and frozen to form chuño, which keeps indefinitely.

Sweet potato--This is a food plant which belongs to the morning glory family and is native to tropical America.

Prickly pear--This cactus is native to North and South America. Its fruit can be eaten and from its inedible seeds an oil can be produced.

Pumpkin--This is a fruit of the Cucurbitaceae family. Although its origin is obscure, there are four species grown in Central and South America.

Soursop or guanábana--This is a fruit of tropical America whose pulp is edible. It is used for drinks, ices, and sherbets.

Tobacco--This plant is native to South America, Mexico, and the West Indies. Its leaves are dried and used in the manufacture of cigarettes.

Tomato--This plant originated in South America and was probably taken to Europe during the first half of the 16th century. It is used in cooking, salads, and sauces.

Vanilla--This plant is native to Mexico, Central America, and the northern part of South America. The pods of the plant are used to make a flavoring extract. In ancient times, the plant was used to add flavor to xocoatl, "chocolate," a beverage of the Aztecs. The Spanish word vainilla is the origin of the genus name of this plant.

Source: Encyclopedia Britannica

SELECTED RELATED VOCABULARY

el aceite de oliva
la aceituna
la alpaca
la altitud
la altura
argentar
argentino
árido
el arroz
el azúcar

el bordado
la bordadura

el cacao
el café
el calor
la capital
el carbón
la catarata
el cinc
la ciudad
el clima
el cobre
el corcho
la cordillera de los Andes
la costa

el Ecuador
la esmeralda
el este

[el] frío
la frontera

el ganado
el gaucho
el Golfo de México
el guanaco

el hierro
el huracán

la isla

la jungla

el lago

la llama
la llanura
lluvioso

el maíz
el mapa
el Mar Cantábrico
el Mar Caribe
el Mar Mediterráneo
el mercurio
meridional
la mesa
el metal
el mineral
la montaña

la naranja
el nitrato
el norte

occidental
el océano
el Océano Atlántico
el Océano Pacífico
el oeste
la oliva
oriental

la pampa
el petróleo
la plata
la playa
el plomo

el río

la selva
la sequía
la sierra
el sud
el sur

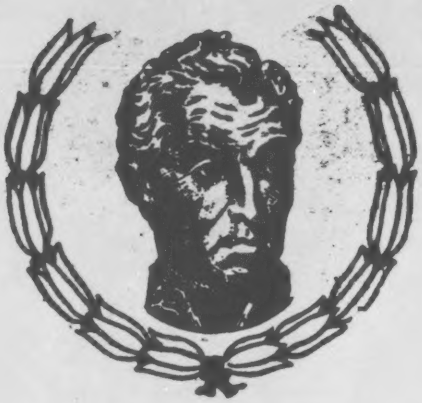
la temperatura
templado
la tierra
el trigo
el trópico
el Trópico de Cáncer
el Trópico de Capricornio

la vainilla
la vicuña
el vino

THE SPANIARDS

And if I am not mistaken here is the secret of the greatness that was Spain. In Spain it is men that are the poems, the pictures and the buildings. Men are its philosophies. They lived, these Spaniards of the Golden Age; they felt and did; they did not think. Life was what they sought and found, life in its turmoil, its fervour and its variety. Passion was the seed that brought them forth and passion was the flower they bore. Their preeminence was a preeminence of character. In this I think they have been surpassed by none and equalled only by the ancient Romans. It looks as though all the energy, all the originality, of this vigorous race had been disposed to one end and one end only, the creation of man.

W. Somerset Maugham



SIMÓN BOLÍVAR

(1873-1830)

Bolívar is known as the Great Liberator, father of six republics, a military genius exceeding the achievements of George Washington.

Bolívar was born on July 24, 1973, in Venezuela, the son of a wealthy aristocrat. His parents died early, and Simón was tutored by Simón Rodrígues, a disciple of Jean-Jacques Rousseau. At the age of sixteen he went to Europe. While in Spain he married, but his bride died upon their return to Venezuela. He returned to Europe and was exposed to writers such as Voltaire, Montesquieu, Hobbes and Humboldt. In Rome, he took a solemn oath on Monte Sacro to liberate his country. He then went to London and studied the constitutional system there.

Upon his return to Venezuela, he attended the constitutional convention, and soon found himself at odds with Francisco Miranda, the great leader of Venezuelan resistance. Bolívar was named the leader of an expeditionary force to liberate Venezuela but was defeated. He escaped and returned with support from Great Britain. To counteract him, Spain sent Morillo to lead the greatest force sent by Spain to repel insurrectionists. Bolívar was forced to flee to Haiti.

He was back in 1817, and this time joined forces with José Antonio Páez, foreign officers, and British and Irish volunteers. In 1819 he merged with Santander and attacked New Granada on August 7. Spain surrendered in the Battle of Boyacá. Bolívar then urged the formation of Gran Colombia. In 1820-1821 he succeeded in liberating Venezuela, and in 1821 Ecuador was liberated with the help of Sucre.

Bolívar, who had dedicated his life to liberty after the death of his wife, turned to Manuela Sáenz in 1822. She accompanied him until his death, proving to be his equal in courage, valor and passion.

In 1822 he also met San Martín, the southern liberator, who resigned his office in Lima and left the continent to Bolívar. In 1824 he succeeded in liberating Perú, and in 1825 Bolivia was free.

In 1826 he formed the league of Hispanic American States, a predecessor of the Organization of American States. Dissension grew, and an attempt was made on his life. He was unsuccessful in keeping Gran Colombia united. He died on December 17, 1830, in Santa Marta, Colombia.

A CHRONOLOGY OF SPANISH EXPLORATION IN NORTH AMERICA

1521 *Juan Ponce de León* went to the Gulf coast of Florida with two hundred men to found a colony. They were driven from the place by fierce natives.

1526 *Lucas Vásquez de Ayllon* sailed with three ships to land in territories now occupied by North and South Carolina. The leader of the expedition died, and the rest of the men returned two years after they started out.

1527 *Aldar de Saavedra Ceron* went across the sea to the Moluccas.

1528 *Panfilo de Narvaez* landed near Tampa Bay and reached St. Mark's Bay. His expedition was wrecked on the Gulf coast of Texas. The men walked several hundred miles to Culican on the Pacific coast of Mexico. At the head of the expedition was Álvar Nuñez Cabeza de Vaca.

1533 Lower California was discovered.

1535 *Cortés* founded a colony at La Paz.

1539 *Hernando de Soto* landed in Tampa Bay, explored Georgia, the Carolinas, Alabama, Mississippi, Arkansas and Louisiana. After De Soto died, Luis Moscoso floated down the Mississippi River and reached Mexico four years later.

1539 *Francisco de Ulloa* proved that Lower California was a peninsula.

1539 *Marcos de Niza*, a Franciscan, began the journey to find the Seven Cities of Cíbola. He was accompanied by a black named Estevanico, who was killed by natives. Upon his return to Mexico, Niza reported that he had found the cities and that there was more wealth than in all of Mexico.

1540 *Francisco Vásquez de Coronado* was appointed head of an expedition to find the Seven Cities of Cíbola reported by Father Niza. After marching through present day New Mexico, Arizona, Texas, Oklahoma and Kansas without finding the reported cities, he returned to Mexico two years later.

1542 *Juan Rodríguez Cabrillo* sailed along the coast of California.

1542 *Ruy López de Villalobos* went to the Philippines and claimed them for the king of Spain. He was killed by Portuguese.

1559 *Tristán de Luna* landed in Pensacola Bay. After much conflict Luna was replaced by Villafane who moved to Santa Elena on Port Royal Sound. Because of the hardships encountered, he decided to abandon plans to start a settlement. Philip II banned all further expeditions to Florida.

1565 *Dedro Menéndez de Áviles* was sent to Florida by the king of Spain when the latter learned that the French Huguenots had an interest in the area. Aviles founded St. Augustine, the first city in North America. He named the city in honor of the great archbishop and philosopher of the fifth century because he arrived at the site on the saint's feast day in the Catholic calendar, August 28. The city was later used as a base of operations for other expeditions.

1571 *Miguel López de Villalobos* founded Manila after fighting off the Portuguese.

1595 *Juan de Onate* was given the right to colonize New Mexico.

1595 *Sebastián Rodríguez Cermeno* attempted unsuccessfully to map the coast of California.

1598 *Juan de Onate* explored the region north of Mexico, probably going as far as Kansas, and returned to Mexico eleven years later.

1602 *Sebastián Bizcaino* explored the coast of California as far north as Oregon. He suggested Monterey Bay as port of call for ships returning from the Philippines.

1609 *Pedro de Peralta* founded Santa Fe, New Mexico.

CONTEMPORARY LATIN AMERICAN ARTISTS AND MUSICIANS

ARGENTINA

Artists
Miguel Ángel Bengochea, painter
Miguel Ángel Pidal, painter
Carlos Pacheco, printmaker
Aída Carbalho, printmaker

Musicians
Gerardo Gandini, composer
Ana María Cue, pianist
Julia Stilman, composer
Irma Costanzo, guitarist
Alberto Ginastera, composer
Lea Cimaglia Espinosa, pianist
Enrique Nuñez, pianist

BOLIVIA

Artists
Antonio Sotomayor, painter
Enrique Arnal, painter
Rudy Ayoroa, painter and printmaker

Musicians
Ana María Vera, pianist

CHILE

Artists
Jaime Bendersky, painter
Gonzalo Cienfuegos, painter
Luis Herrera Guevara, painter
Raúl Valdivieso, sculptor

Musicians
Carlos Arrao, pianist
Manuel Díaz, pianist

COLOMBIA

Artists
Sergio Trujillo Magnenat, painter
Alejandro Obregón, painter
Enrique Grau, painter
Luis Alberto Acuña, painter
Fernando Botero, painter
Lucy Tejada, painter
Cecilia Coronel, painter
Felix Angel, painter
Mayer Sasson, computer painter
Pedro Sandino, sculptor
Beatriz Echeverri, sculptor
Eduardo Ureta, sculptor
Edgar Negret, sculptor
Cecilia Gredn de Binbragher, sculptor
Efrain García Abadia, photographer
Leo Maliz, photographer
Juan Sass, photographer

Musicians
Daniel Baquero Jiménez, guitarist
Carmina Gallo, soprano

COSTA RICA

Artists
Cesar Valverde, painter
Francisco Zúñiga, lithographer

CUBA

Artists
Amelia Peláez, painter
Juan José Sucre, sculptor

Musicians
Alicia Alonso, ballet dancer
María de los Angeles, singer
Fernando Mulens, pianist, composer

DOMINICAN REPUBLIC

Artists
Ramón Oviedo, painter
Cándido Bido, painter
Aguiles Azar, painter

ECUADOR

Artists
Osvaldo Viteri, painter
Osvaldo Guayasamín, painter
Giti Neuman, painter

EL SALVADOR

Artists
San Áviles, painter
Roberto Huezo, painter
Benjamín Canas, painter
Toño Salazar, caricaturist

GUATEMALA

Artists
Alfredo Gálvez Suárez, painter
Carlos Mérida, painter
Roberto Gonzáles Goyri, painter
Joyce Vourvoulias, sculptor

Musicians
Miguel Ángel Sandoval Cabrera, composer, conductor, pianist

HONDURAS

Artists
José Antonio Velázquez

MÉXICO

Artists
Rafael Zepeda, painter
Gabriel Flores, painter
Mario Carreño, painter
Juan Soriano, painter
José Luis Cuevas, painter
Rufino Tamayo, painter
Diego Rivera, painter
José Clemente Orozco, painter
David Alfaro Siqueiros, printmaker
Pepín Hernández Laos, painter
Frida Kahlo, painter
Alfredo Ramos Martínez, painter
Marcial Camilo Ayala, painter
Juan Camilo Ayala, painter
Manuel Felguérez, computer sculptor
Feliciano Bejar, sculptor

Musicians
Carlos Chávez, composer
Jorge Suárez, pianist

NICARAGUA

Artists
Asilia Guillén, painter
Armando Morales, painter

PANAMÁ

Music
Jaurce and Nelly Ingram, pianists
Roque Cordero, composer

Artists
Justo Arosemena, painter

PARAGUAY

Artists
Enrique Careaga, painter

PERÚ

Artists
José Sabogal, painter
Victor Delfín, sculptor

Musicians
Andres Sas, composer
José Iturriaga, composer

URUGUAY

Artists
Julio Olivera, painter
Carlos Páez Vilaró, painter
Juaquín Torres García, painter
Pedro Figari, painter
Raúl Cattelani, printmaker
Bolívar Gaudin, printmaker

Musicians
José Serebrier, conductor
Martha Fornella, soprano

VENEZUELA

Artists
Carmelo Niño, painter
Julio Vengoechea, painter
Hector Poleo, painter
Jesús Soto, painter
Marisol Escobar, sculptor
Alejandro Otero, sculptor
Lía Bermúdez, sculptor

19 DE ABRIL DE 1810
20 DE FEBRERO DE 1859
INDEPENDENCIA
FEDERACION
E.E.U.U. DE VENEZUELA

DISCOVERERS, EXPLORERS AND NATIONAL HEROES
OF
SPANISH AMERICA

- Christopher Columbus discovered the New World in 1492 and made four voyages into various parts of Spanish America.
- Hernan Cortés conquered Mexico and defeated Montezuma and the Aztecs.
- Francisco Pizarro conquered Perú and founded the city of Lima.
- Juan Ponce de León discovered Florida in 1513, naming it "La Florida" because it was Easter (la Pascua Florida).
- Álvar Núñez Cabeza de Vaca explored the southern coast of the United States from Florida to Texas, living with the Indians.
- Francisco Vásquez de Coronado explored the southwestern part of the United States searching for the "Seven Cities of Cibola." He also discovered the Grand Canyon.
- Hernando de Soto discovered the Mississippi in 1541.
- Vasco Núñez de Balboa discovered the Pacific Ocean.
- Juan Rodríguez Cabrillo explored the coast of California.
- Simón Bolívar was the principal figure in the fight for independence for South America from Spain. His efforts won independence for the northern part of South America. Bolivia was named in his honor. He is also known as "el Libertador."
- José de San Martín, Argentine general, won independence for the southern part of South America.
- Bernardo O'Higgins, Chilean general, helped San Martín liberate Chile and became the first president of Chile.
- Antonio José de Sucre defeated the Spanish army in the battle of Ayacucho in Perú, the last battle of the revolution (1824).
- Miguel Hidalgo, Mexican priest and patriot, began the struggle for Mexican independence from Spain.
- Benito Juárez fought to free Mexico from Maximilian and was called the "Abraham Lincoln of Mexico."
- José Martí, famous Cuban poet and patriot, died fighting for the independence of Cuba from Spain.
- In 1565, after the most dangerous sea voyage of the century, Father Andres de Urdaneta, A Spaniard, inaugurated the trans-Pacific commercial route.

EXPLORERS IN SOUTH AMERICA

Don Pedro de Lerma navigated down the River César to the town of Tamalameque, and returned to Santa Marta, Colombia.

Captains Berrio and Antonio Lebrija traveled by the shores of the River Magdalena up to one of its tributaries, which they named after Lebrija, and returned to Santa Marta, Colombia.

Father Diego Diana discovered the mouth of the River Cauca and that of the River San Jorge, and died on the shores of the Magdalena. The rest of his expedition returned to Santa Marta in 1532.

Martín Galeano founded the city of Vélez on July 3, 1539.

Gonzalo Jiménez de Quesada left Santa Marta on April 5, 1536, and traveled to the interior of Colombia where he founded the capital city of Bogotá. (For a more complete biographical note on Quesada, see page 111 of this guide.)

Captain Suárez Rendón founded the city of Tunja on August 6, 1539.

Jerónimo de Lebrón traveled from Santo Domingo to Nueva Granada. He brought the first Spanish women to Santa Fe. Later he went to Tunja.

Hernán Pérez de Quesada, brother of Gonzalo de Quesada, left Santa Fe in 1541, traveled through the plains, crossed the Andes, and went to Pasto and Popayán. He then returned to Santa Fe.

Alonso de Herrera explored the region north of Colombia in 1534, and arrived at the mouth of the Orinoco River.

Federmann von Speier, starting in northern Venezuela in 1539, explored several hundred miles inland until he joined his two rivals Quesada and Belarcazar in Santa Fe. He did not establish any cities. His expedition was financed by the Augsburg banking house of the Welsers.

Alfonso de Heredia founded Mompós in 1540.

Fernán Venegas founded Tocaima in 1544.

Pedro de Ursúa and Ortún Velasco founded Pamplona in 1549.

Gonzalo Pizarro, half-brother of Francisco Pizarro, set out in 1539 to look for the land of Cinnamon across the Andes in the Amazon Valley. He left Quito with many Spaniards, Indians, llamas and dogs, and a good supply of food. After a year's explorations, he decided to send his lieutenant, Francisco de Orellana, back to Quito for help. Orellana instead continued up the Amazon to the mouth of the river and north along the coast to Guayaquil where he arrived on September 11, 1542. Pizarro returned to Quito in 1542.

Lope de Aguirre traveled with Pedro de Ursúa to the Amazon in 1560. After Ursúa's death, he continued northward to the Orinoco River.

Alvaro Mendeña de Neyra sailed from the port of Callao, Perú, and discovered the Solomon Islands in 1564 and the Marquesas in 1595.

Pedro Sarmiento de Gamboa, sent by the Viceroy of Perú in 1579 to the Straits of Magellan to settle the region. He was unable to establish a settlement because of attacks by the Indians. Not until 1583 was the first town built, San Felipe.

Sebastian Cabot stopped in La Plata on his way to the Moluccas and the Far East exploring the region until 1530. He established a fort in Santo Espiritu.

Pedro de Mendoza led an expedition in September 1534 to La Plata. After failing to establish a settlement because of the attacks of the natives, he moved upriver and in 1536 founded the city of Asunción. From this center other expeditions were sent to explore the region. Finally a town was founded at Buenos Aires in 1580.

Fernando de Magallanes [*Magellan*] left Spain in 1519 to circle the earth and prove that it was round. He wanted to travel through the Río de la Plata and get to the Pacific Ocean, but when he got to the Americas, he found that this was not possible. He then decided to navigate south, following the coastline of the continent and discovered the Straits now bearing his name. Always going west he found himself on the other side of the American continent and named the ocean Pacific. He continued west until he arrived in the Philippine Islands, where he died fighting the natives. His second in command, Juan Sebastián del Cano, finished the voyage, proving Magellan's theory to be true.

Francisco Pizarro, living peacefully in Panama, heard of all the gold to be found in Perú and decided to explore the region. After two failures he went to Spain and obtained help from the Spanish king. While in Spain he talked with Cortés, who advised him how to fight the Indians. In 1530 he left Panama traveling toward Ecuador on his way to Perú. Six months later, with the help of Hernando de Soto, Pizarro founded San Miguel, the first city in South America. Pizarro, following Cortés' suggestions, imprisoned the Inca chief Atahualpa, and condemned him to death. His position weakened after the death of Atahualpa, but he was able to join forces with Sebastián de Belarcazar, who had conquered Quito and Guayaquil, and Almagro who had failed to conquer the lands of Chile. Pizarro founded Lima, Trujillo and many other cities. Once the lands of Ecuador had been secured, he organized an expedition headed by Pedro de Valdivia to conquer Chile. Pizarro died in Lima, murdered by a follower of Almagro in 1541.

Pedro de Valdivia, a courageous soldier, left Cuzco in 1540. After a long march he founded the city of Santiago. Later on he established Concepción and Valdivia. He died at the hands of the Araucano Indians.

Captain Juan Díaz de Solís, while searching for a way to the Pacific, discovered the Plata River. He was killed by Indians when he landed on the banks of the river. The survivors of the Solís expedition explored part of present-day Bolivia and Paraguay from 1516 to 1525.

FATHER JUNÍPERO'S "ROSARY"

José Miguel Serra was born in 1713 on the Island of Majorca. When he was seventeen, he joined the Franciscan Order and took the name Junípero. He became a professor of philosophy, a scholar, and a doctor of theology.

In 1769 Father Serra and other Franciscans were sent by King Carlos of Spain to accompany his soldiers on an expedition to conquer the unexplored lands of Upper California. To Father Junípero, the trip was not to be a conquest, but a mission of love. He believed that the land rightfully belonged to the Indians and that everything he was to accomplish was to be held in trust by the Franciscans, who wanted to own nothing of the material world.

On July 16, 1769, Father Junípero dedicated the first of twenty-one Missions in California, later called "Father Serra's Rosary." He celebrated the first Mass on a hill overlooking the harbor, on a site now known as San Diego.

Within a year Father Junipero established his second mission on the shores of Monterey Bay. This Mission of San Carlos Borromeo is today known as the Carmel Mission. The following year the Franciscans traveled to a valley in the Santa Lucía mountains.

In selecting the site of a new mission, Father Junípero believed that he was permanently fixing the seat of future settlements. He would make a careful search of the surrounding area for water, timber, good soil, and proper climate. Of the nine missions started by Father Serra, only San Antonio is without a surrounding city today.

After three years Spain became disappointed with the income from the missions. The Spanish colonies were costing much more than the king had bargained for. The superior of the Franciscans and the viceroy of New Spain (Mexico) were both ready to pull out and give up on the whole project. Father Junípero traveled over two thousand miles to Mexico City to save the California venture. Although he could show no material gains and very few spiritual ones, he still believed in his vision of a new land inhabited by peace-loving Christians. The viceroy and Father Superior were persuaded by his enthusiasm not to retreat.

In addition to receiving what he asked for, Father Junípero was given even more money to finance the venture. The dedicated priest then returned to found Dolores, now San Francisco; San Juan Capistrano, in the mountains close to San Diego; San Luis Obispo; and San Buenaventura near Santa Barbara.

The devotion of Father Junípero Serra to the Indians remained his first apostolate. He was able to make a marked improvement in their living standards, introducing agriculture, domestic animals, and European trade.

When Father Junípero knew that the end of his life was close at hand, he began a monumental journey to all nine of his missions. At each stop he said a sorrowful farewell to his brother Franciscans. He died quietly in the year 1784 in the Carmel Mission. He was buried with military and naval honors. Bells were double-tolled and Indians came to lay brightly colored wild flowers upon and around the redwood coffin of the Apostle of California.

Father Fermín Francisco Lasuen succeeded Serra and went on to found nine more missions, including Santa Bárbara, Soledad, San José, and San Fernando. Only three more missions were added after Father Lasuen's death.

Adapted from Wayne R. Pelton's Liguorian, August 1980, page 10.

El Camino Real

Fra Junípero's "Rosary"

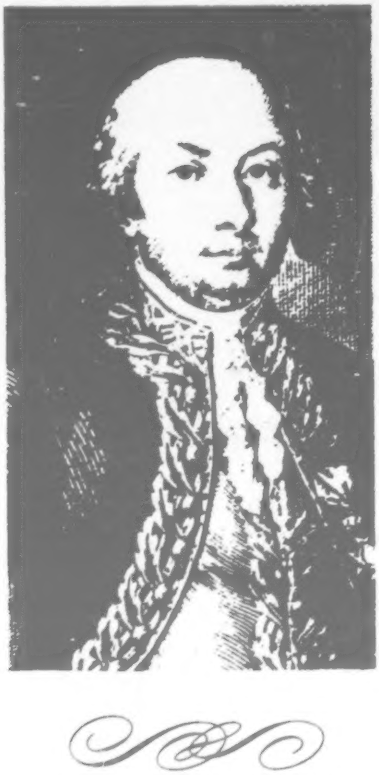
San Diego de Alcalá
San Luís Rey de Francia, Oceaside
La Asistencia de Pala
San Juan Capistrano
San Gabriel Arcángel
San Fernándo Rey de España
San Buenaventura, Ventura
Santa Bárbara
Santa Inés
La Purísima Concepción, Lompoc
San Luis Obispo de Tolosa
San Miguel Arcángel
San Antonio de Padua, Jolon
Nuestra señora de la soledad
San Carlos Borromeo de Carmelo, Carmel
San Juan Bautista, near Gilroy
La Santa Cruz
San José de Guadalupe
Santa Clara de Asís
San Francisco de Asís, Dolores
San Rafael Arcángel
San Francisco Solano, Sonoma

GENERAL BERNARDO DE GÁLVEZ
(1756-1786)

Gálvez was Governor of Louisiana, Capitán General de Guatemala, and from 1785 to 1786, Viceroy of New Spain. The town of Galveston, Texas, was named in his honor. Aside from the city in Texas, little mention is made of the man who was responsible for protecting General Washington's southern flank from the British during the Revolutionary War.

George Washington publicly acknowledged the support of Bernardo de Gálvez for his valuable contribution to the American patriotic cause -- namely the capture of Pensacola, Baton Rouge and Mobile from the British. During the early period of the American Revolution, Spain had already been supporting the American colonists. Carlos III subsidized the Americans, and Spain helped by thwarting the British in Havana and Central America. Gálvez received orders from Madrid to help the Americans and lost no time in organizing his famous march. With a combined force of Spaniards, Indians, Americans, Blacks, French, Creoles, and Germans, he swept through the south. A total of approximately 1,500 Spaniards participated. Within four hours after his initial attack, New Orleans fell to him.

Gálvez was known not only for his military prowess, but also for his gallantry and sense of honor. He was a benevolent conqueror who treated his enemies with the greatest respect.



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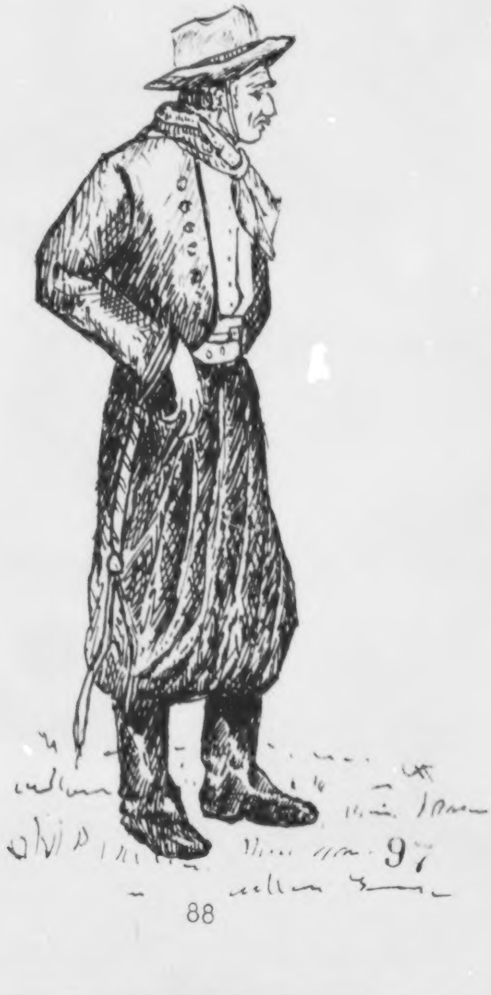
THE GAUCHO

The gaucho is a well-known figure of Argentina. He is usually of mixed Spanish and Indian blood. He inherited from his Spanish father his language, his guitar, his daring, and his love for Spain. He received from his Indian ancestors his intuition of directions and distances, his silence and sadness, his strong body, and much of his skill with horses. He is supposed to be an individual who doesn't need anybody. He is a nomad traveling from place to place, trading hides for necessities.

The "payador" is the most admired of the gauchos. He is the "poeta de la pampa" (poet of the pampa). He composes verses and sings them.

The gaucho is a romantic and picturesque figure who is, unfortunately, disappearing. Nowadays, laborers who work on large ranches are called gauchos. They mend fences, tend cattle, operate machinery. They also find time to race horses, gamble, play guitars, and sing.

The life and philosophy of the gaucho can be found in two famous poems by the Argentinian poet José Hernández, Martín Fierro (1872) and La vuelta de Martín Fierro (1879). They are long octosyllabic verse epics, depicting the gaucho speech and manners of the time.

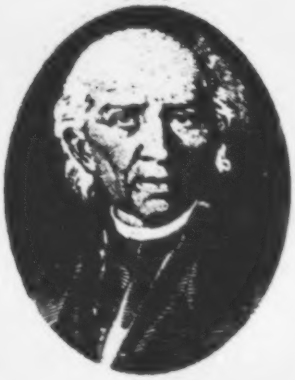


MIGUEL HIDALGO Y COSTILLA
(May 9, 1753-July 31, 1811)

Miguel Hidalgo is the father of Mexican independence. He was born and raised in Mexico and was ordained a priest in 1789. As parish priest of Dolores, he was suspected by Spanish authorities of having been influenced by the Enlightenment. He joined a secret society in San Miguel for the purpose of planning the overthrow of Spanish domination.

On September 16, 1810, he rang the bell of his church and called all of his parishioners to rally in revolt against the Spaniards or gachupines. Thousands of Indians, mestizos and criollos followed and succeeded in liberating Guanajuato and other cities near the capital. In 1811 he was defeated and tried to escape. However, he was captured and executed as an example to insurrectionists.

The anniversary of his Grito de Dolores, September 16, 1810, is celebrated as the Mexican Independence Day.



HISPANO-AMERICANS IN THE UNITED STATES[1/2]

One out of ten people in the United States is of Spanish descent. An estimated twenty million Hispano-Americans live in this country, the fastest growing group of the American population. The history of Spanish-speaking people in the United States dates back to the 16th century following the discovery of the American continent by Columbus and the subsequent settlement by the Spaniards. Hispano-Americans live throughout the country and are playing an increasingly important role in many fields as the following list indicates.

ART

Luis Quero-Chiesa, painter and author. In 1959 was named president of the New York City Institute of Puerto Rico. Founded the Youth Group. In 1965 became the first Puerto Rican to be appointed to the New York City Board of Higher Education; named chairman of the Board in 1970. His short stories and essays have appeared in several anthologies.

BUSINESS

Angelo Giordani, Arawak Consulting Corporation.

Patricia Bridger, New Mexico. Founder and Director of International Search, of Santa Monica. She travels around the world recruiting technicians and engineers for about forty corporations.

Agustin Gutiérrez, assistant to the executive vice-president of Jordache.

Ruben C. Ramírez, district sales manager for Anheuser-Busch Inc., Los Angeles.

Raúl Jiménez, manufacturer of Jimenez's Foods, Inc., in San Antonio.

Antonio López and *Juan Ramos*, artists and fashion illustrators.

Roberto Fontanez, dress designer. He sells his creations in exclusive shops like Henri's, Bendel's and Bergdorf Goodman's.

Manuel R. Santana, from Cuba, supervises Lightguide Cable Group at the Bell Laboratories, Atlanta. He developed a rugged protective shield for Ma Bell's new glass fibers that will bring lightwave transmission to the public.

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[1] The information in this section is current as of January 1981. Government positions and sports records and personalities are particularly subject to quick changes, so the most recent publications should be consulted for updating of information.

[2] A set of free posters, Prominent Hispano Americans, is available from Corporate Public Relations Department, R. J. Reynolds Industries, Inc., Winston Salem, NC 27102.

EDUCATION

Dr. Sylvia Gonzáles, San Jose State University.

Dr. Lloyd Rogler, Fordham University.

Eduardo Padrón, Miami-Dade Community College.

ENTERTAINMENT

Justino Días, born in Puerto Rico. Made his debut with the Metropolitan Opera Company in 1963. Has appeared in more than thirty roles with the company. He is also well-known in Europe and Latin America. He was awarded the Handel Medallion and the Family of Man citation.

Johnny Pacheco, musician born in the Dominican Republic. As a teenager he studied at the Julliard School of Music. He has been nominated for a Grammy Award.

Frank "Machito" Grillo, musician. Began playing in New York's night clubs after his arrival from Cuba. His orchestra has played in Carnegie Hall and the Palladium, as well as in several foreign countries. He is active in drug rehabilitation clinics and works with underprivileged children.

Rita Moreno, born in Puerto Rico, the only performer to receive all four top awards in the entertainment field. She won an Oscar for her performance in West Side Story, a Tony for the play The Ritz, a Grammy for recording, and an Emmy for her TV achievements. She is on the Board of Directors of Third World Cinema, a group that promotes opportunities for minorities in the film industry.

Angela Bofill, singer and composer from New York.

Rafael Hernández "El Jibarito," song composer from Puerto Rico.

George de la Peña, actor-dancer from Argentina.

Sixto Escobar, producer and host of "ECO," WNAC-TV's bilingual public affairs series for Boston's Latinos.

Al Carlos Hernández, program director of San Francisco's KBRG. Was named 1980 International Latin Program Director of the Year by Record World Magazine.

Estela López, first Latina to serve in broadcast news management in Los Angeles as an executive producer at KABC-TV.

Val De La O, the Latino Johnny Carson. His program, produced in Albuquerque, reaches twenty-two markets including Los Angeles, San Francisco, San Antonio, New York City, Miami, and Chicago.

Geraldo Rivera, TV newsman reporter for "20/20." Born in Brooklyn. Has won four Emmys, two Du Pont-Columbia Journalist awards, two Robert Kennedy Awards, the Associated Press Broadcasters' award, and more than one hundred other humanitarian awards. He has written four books and has covered over 2,500 stories.

Lou de Zemos, from New York, creator of "Oye Willie," a series about a teenager in "El Barrio" funded by Public Broadcasting Service.

Carmen Junco, the new president of the National Association of Spanish Broadcasters (NASB).

Ricardo Montalbán, born in Torreon, Mexico. TV personality who plays Mr. Roarke in "Fantasy Island."

Nicanor Zabaleta, the world's greatest concert harpist; called the "Segovia of the Harp."

Pepe Serna, actor in Red Sky in the Morning, The Jerk, and Day of the Locust.

Carlos Saura, Spanish director and author of Cría, Mamá and Los ojos vendados.

Celia Cruz, Cuban singer -- "Guarachera" to the world. Guarachera means to sing mostly uptempo numbers.

Erik Estrada, actor in the TV program "CHIPS."

José Bahamonde, producer of "¿Qué Pasa, U.S.A.?"

Ray Barretto, musician.

Mario Moreno "Cantinflas," Mexican actor, comedian, and philanthropist.

Carlos Montoya, guitarist from Spain.

"Anacani"--Consuelo Gil Echeverria, singer on Lawrence Welk TV program.

María Irene Fornes, playwright; author of Bodas de Sangre, Promenade, and Eyes on the Haren.

César Romero, Hollywood actor, dancer.

Anthony Quinn, film, TV and stage actor.

Vickie Carr, singer.

Trini Lopez, singer.

Freddie Fender, singer.

José Ferrer, actor.

Alicia Alonzo, ballet dancer.

José Greco, flamenco dancer.

Xavier Cugat, musician and band leader.

Nick Dante (real name *Conrad Morales*), dancer, co-author of libretto for "Chorus Line," the hit musical. Won a Pulitzer prize in the late 1970's for the work and was honored by the Mayor of New York for being one of the outstanding Puerto Ricans of the city. Also received the Tony Award for the same play.

Desi Arnaz, Sr., musician, actor, producer.

Charo, the "cuchi-cuchi girl," guitarist, singer, actress.

Elena Verdugo, TV actress.

Andrés Segovia, guitarist from Spain.

Joan Baez, singer, composer.

Alicia de Larrocha, Spanish pianist.

Carlos Arrao, Colombian pianist.

Victoria de los Angeles, Spanish soprano.

Ana María Iza, singer.

José Feliciano, singer-guitarist, Puerto Rico. First successful song was "Light My Fire."

Fernando Bujones, dancer with the American Ballet Theater. Born in Miami. Of Cuban descent.

Carlos Santana, popular musician combining Latin American rhythms with rock music. One of his hit songs is "Evil Ways."

GOVERNMENT

Esteban Edward Torres, special assistant for Hispanic affirs in the Carter administration. One of nine senior members of the President's personal staff.

Edward Hidalgo, Secretary of the Navy. Born in Mexico City.

Captain Diego E. Hernández, the first Latin to command a U.S. aircraft carrier, the USS John F. Kennedy. Born in Puerto Rico.

María Concepción Bechily, from Chicago, Illinois. Nominated as member of the National Advisory Council on Women's Educational Programs.

Auristela Frías, from San Francisco, California. Appointed a member of the National Advisory Committee for Juvenile Justice and Delinquency Prevention.

Richard D. Ramírez, from Washington D. C., director of the Department of the Navy's Office of Small and Disadvantaged Business Utilization.

Louise Año Nuevo Kerr, Evanston, Illinois, nominated as member of the National Council on the Humanities.

Pedro Ruiz Garza, director of Services for Employment and Redevelopment (SER), a Los Angeles-based community agency.

Jerry Apodaca, Santa Fe, New Mexico, appointed a member of the Presidential Advisory Board of Ambassadorial Appointments.

Carmen Consuelo Cerezo, nominated as United States District Court Judge for the district of Puerto Rico.

Olga Aran Méndez, freshman State Senator, New York City.

Polly-Baca Barragán, the only woman of Mexican descent in the Colorado State Senate; represents the 63,000 residents of Adam County.

Henry B. González, has been elected nine terms as congressman for South Texas, 20th District, which comprises most of San Antonio.

Doña Felisa Rincón de Gautier, "Doña Fela." The first female mayor of San Juan. Was first sworn in in 1949, has now held the position for twenty-two years.

Arturo E. Trujillo, the only Hispano mayor currently in office in the U.S. Mayor of Santa Fe, New Mexico.

William Victor García, Commander Task Force 60, 6th Fleet, in the Mediterranean, off Naples, Italy. He is responsible for two carrier task groups composed of two aircraft carriers, each with an airwing of eighty aircraft, two cruisers and fourteen small vessels.

Luis Nuñez, U. S. Civil Rights Commission.

Art Torres, California State Assemblyman.

Lita Taracido, Puerto Rican Legal Defense and Education Foundation.

Willie Velásquez, Southwest Voter Registration Project.

Josué González, Office of Bilingual Education.

Galo Plaza, OAS statesman, writer.

Herman Badillo, native of Puerto Rico. Elected a voting member of the House of Representatives.

Amalia Betanzos, Puerto Rican raised in South Bronx. Worked with antipoverty groups and the Head Start Program. In 1968 she was named the executive director of the Puerto Rican Community Development Project. Member of the New York City Housing Authority since 1971.

William Gallegos and *Jimmy López*, Latinos held hostage in Iran.

JOURNALISM

Tichi Wilkerson Miles, publisher of the Hollywood Reporter, with editions in Mexico, Argentina, Australia, England, France, Italy, Poland, and Russia.

Gerald García, assistant to the publisher, Kansas City Star.

Roberto Fabricio, the Miami Herald.

RELIGION

Patrick F. Flores, Roman Catholic Bishop. Founded the National Foundation for Mexican-American Vocations, Catholic Services for Immigrants, and the Mexican-American Cultural Center Scholarship Fund. He has served as chairperson of the Texas Advisory Committee to the U. S. Commission on Civil Rights and on the national Campaign for Human Development Committee.

Paul Sedillo, U. S. Catholic Conference.

Aimée Garcia Cortese, "La Reverenda." The first woman chaplain in the maximum security prison, Sing Sing.

SPORTS

Baseball

Keith Hernández, St. Louis Cardinals, Chicano from San Francisco.
Julio Cruz, Seattle Mariners, second baseman, Brooklyn, Puerto Rico.
Dave Concepción, Cincinnati Reds, shortstop, Venezuela.
Steve Ontiveros, Chicago Cubs, third baseman, Chicano.
José Cruz, Houston Astros, outfielder, Puerto Rico.
Omar Moreno, Pittsburgh Pirates, centerfielder, Panamá.
Sixto Lezcano, Milwaukee Brewers, catcher, Mexico.
Alex Treviño, New York Mets, catcher, Mexico.
John Candelari, Pittsburgh Pirates, pitcher, Brooklyn-born Puerto Rican.
Silvio Marínez, St. Louis Cardinals, pitcher, Dominican Republic.
Sid Monge, Cleveland Indians, lefhanded relief pitcher, Mexico.
Aurelio López, Detroit Tigers, righthanded relief pitcher, Mexico.
Otto Velez, Toronto Blue Jays, first baseman, outfielder, Puerto Rico.
Manny Mota, Dominican Dodgers, pinch hitter, Santo Domingo, Dominican Republic.
Luis Tiant, formerly Boston Red Sox, now in minor leagues, pitcher, Cuba.
Roberto Clemente (1934-1972), Pittsburgh Pirates, first Puerto Rican elected to the Baseball Hall of Fame. Outstanding humanitarian.
Fernando Valenzuela, Los Angeles Dodgers, outstanding pitcher from Mexico.

Golf

Nancy López, Chicana
Lee Treviño, Chicano
Chi-Chi Rodríguez, Puerto Rican
Severiano Ballesteros, Spain

Boxing

Roberto Durán, Panamá.
Oralia (Lali) Guillén, first woman in Michigan to acquire a state license for training amateur boxers.

Gyu Villegas, was Sears-AAU Junior Olympic Boxer at the age of fifteen.
Carlo Palomino, former world boxing champion.

Track and Field

Alberto Juantorena, Gold Medal winner in the 400-800 meters, 1976 Montreal Olympics, Cuba.

Tennis

Guillermo Vilas (Argentina)
Raúl Ramírez (Mexico)
Pancho González (United States)
Pancho Segura (Ecuador)
Manuel Orantes (Spain)
Manuel Santana (Spain)
Victor Pecci (Paraguay)
José Luis Clerc (Argentina)

UNIONS

César Chávez, head of the United Farm Workers Union (UFW), California.
Hank Lacayo, United Auto Workers Union.

INDIAN TRIBES OF SPANISH AMERICA

Indians are the oldest human inhabitants of the Americas. Their origin is not known, and there are many theories to explain their presence on the continent. One such theory says that many centuries before the discovery of America, people from Asia with primitive civilizations crossed the Bering Strait and made their way south, covering the areas known today as Canada, the United States, Mexico, Central America, and South America.

Following is a list of Indians found in the Americas and the general area which they inhabit:

Arahuacos--Brazil, Perú, Venezuela
Tupiguaranís--South American coast and part of Brazil
Caribes--Venezuela, Antilles Islands
Araucanos--Chile
Chibchas--Colombia
Ges--Brazil
Pampas and Patagones--Argentina

The three most advanced groups of Indians were the Aztecs of Mexico, the Mayas of the Yucatán Peninsula, and the Incas of Perú. These three groups formed empires which were destroyed by the Conquistadors.

THE AZTECS

The Aztecs occupied the central valley of Mexico. They established their capital, Tenochtitlán, in the middle of a lake called Texcoco. The lake has disappeared, and the large modern capital, Mexico City, now stands in its place. The Aztecs probably came to Mexico at the beginning of the 13th century and began building their magnificent empire. They had a well-organized society made up of nobles, priests, warriors, common people, and slaves. The empire was conquered by Hernán Cortés and his men in 1521. What the Aztecs left of their civilization was their architecture and sculpture, both closely related to religion (e.g., sacrificial temples and pyramids to the gods). They also had a highly-developed ritual and a highly accurate solar calendar.

THE MAYAS

The origin of the Mayas is not known. The Mayan civilization reached its height between A.D. 317 and 889. The cities of Uaxactún, Tikal, Palenque, and Copán were built at this time. Chichen-Itzá, another city built during this period, was abandoned and later reconstructed.

Around A.D. 900 the Mayas moved from an area in Guatemala to the Yucatán Peninsula. Here a new civilization was developed, influenced mainly by the Toltec Indians.

The Mayas were probably the most advanced of all the Indians of the continent at the time of the Spanish conquests. They created mathematical symbols including the zero; they had a solar calendar; they built observatories for the study of astronomy; they created El Popol Vuh, which explained the formation of the universe and the origin of man; they created something similar to the books of today; and they built pyramids as the Aztecs did in order to worship their gods.

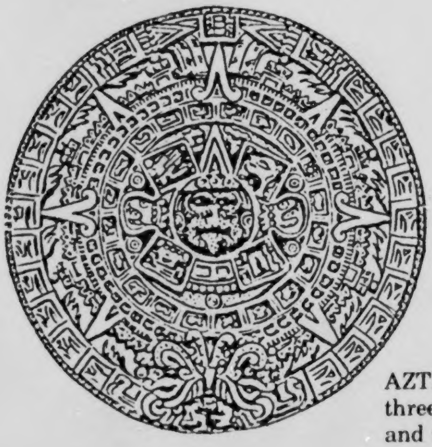
THE INCAS

The Incan civilization was spread over an area from the southern part of Colombia to the northern parts of Argentina and Chile. Most of the Indians who formed the empire were of Quechuan origin. In reality, Inca was the name given to the Quechuan nobles who were believed to be children of the Sun, but the Spaniards erroneously labeled Inca any member of the empire, and the name has remained with us to this day.

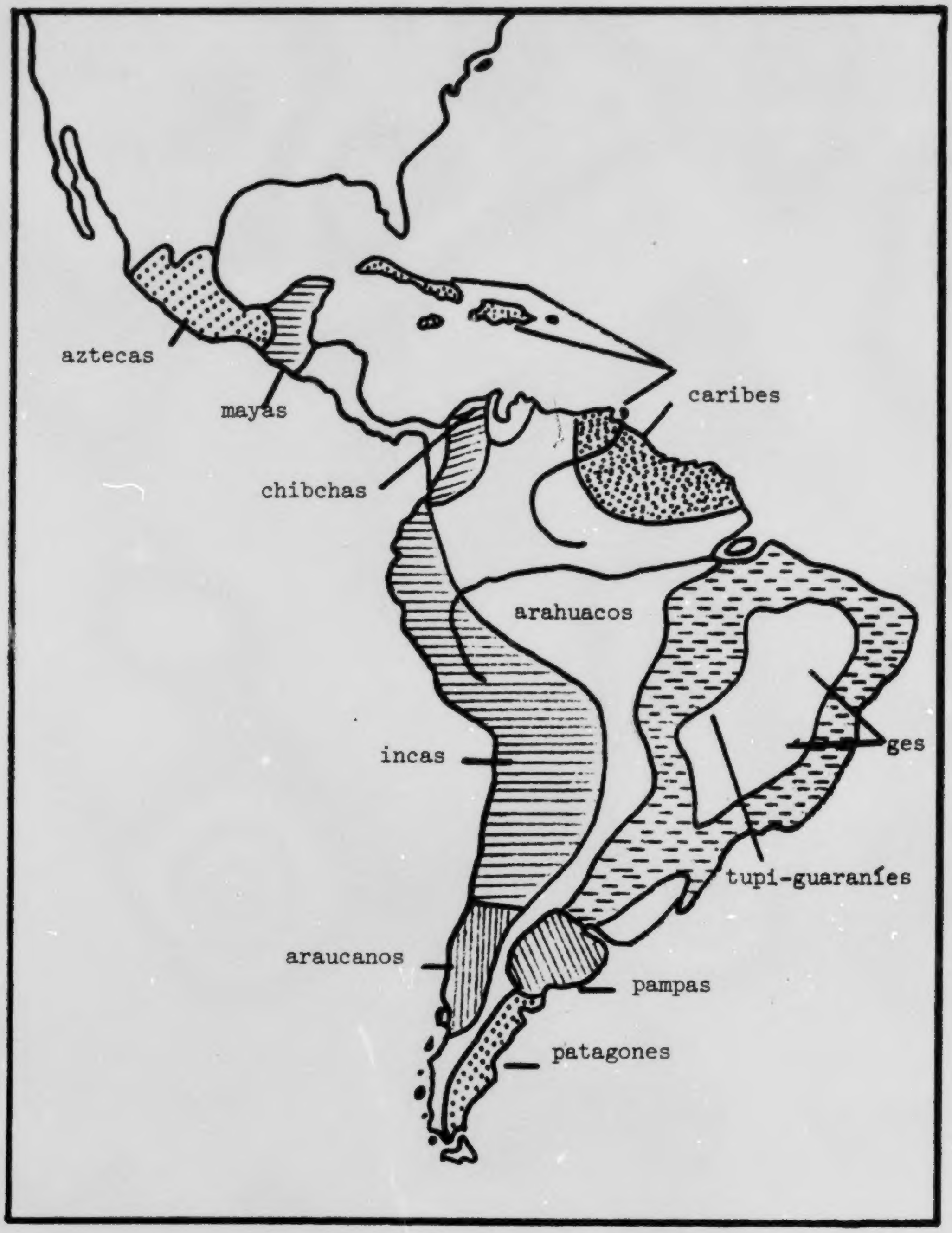
The origin of the Incas is unknown. However, the Indians were supposed to have come to the valley of Cuzco, built a city called Cuzco enclosed by fortresses, and spread their civilization to the surrounding areas. Machu Picchu was an ancient city built by the Incas. Situated high in the Andes, it was not discovered until 1911 by Hiram Bingham of Yale University. Sometimes called the "forbidden city," Machu Picchu is an example of the advancement of the high Incan civilization.

The arithmetic of the Incas was based on a system of twenty. Writing was unknown but quipus were used to keep statistics. Quipus were cords in the middle of which were knots of various colors, forms, and sizes.

Like the Aztec and Mayan empires, the Incan empire was conquered. Francisco Pizarro and his men were responsible for the conquest in 1532.



AZTEC CALENDAR STONE,
three feet thick, twelve feet in diameter
and weighing some twenty-two tons


aztecas
mayas
chibchas
caribes
arahuacos
incas
ges
tupi-guaraníes
araucanos
pampas
patagones

BENITO JUÁREZ
(1806-1872)

Juárez is the national hero of Mexico. He is known internationally for his heroic resistance to the French intervention in Mexico in the 1860's.

A full-blooded Zapotec Indian, Juárez earned a law degree and went on to become president of the Supreme Court of Mexico. In 1857 he became Vice-President of the republic. He was constitutionally elected President in 1861.

In 1863 Napoleon III placed Archduke Maximilian on the throne as Emperor of Mexico. Juárez was forced to leave the capital but maintained his position of leadership in the resistance movement. Maximilian was finally overthrown and executed. Juárez was re-elected in 1867 and again in 1871.

As an Indian, Juárez was always conscious of the plight of his brethren and of the injustices within his country. As a result, he directed his efforts toward achieving land reform, Indian rights, religious freedom, and freedom of the press.

SEAL OF MEXICO

MARÍN: HAWAII'S SPANISH FRIEND

By

Norma Carr[1]

Francisco de Paula Marín was about seventeen years old when he was shanghaied to Honolulu. He may have arrived on the ship Princess Royal which put into port from San Francisco in 1791.

The Honolulu of 1791 was a world quite different from anything he had experienced in his home, Jerez, Andalusia, or in California. In Spain he had lived in a region of orchards of many fruits and vegetables. The Hawaiians used few vegetables and seriously cultivated only two crops--taro, and sweet potatoes.

Undaunted, the courageous youth who had shipped out of Spain as a cabin boy, decided to try his luck in the Sandwich Islands. He went from island to island seeking work. He learned to speak Hawaiian and when chance brought him to the attention of the chief Kamehameha who was trying to unite these islands, Marín won his trust, confidence, admiration, and friendship.

Kamehameha was so impressed with Marín's efforts to grow things, that after the conquest of Oahu in 1794, the king gave him land along Nuuanu Stream in what is now the Vineyard and School Street section. The name Vineyard is a reminder of the very orderly and extensive gardens cultivated there by Marín.

There are several journals which tell of Hawaii in the 19th century and describe Marín's lands and properties. One of the best sources for information on Hawaiian life in the early 19th century is Marín's own journal, which was found in a pile of rubbish in a cellar in Honolulu. Fortunately, the Britisher, Mr. Robert C. Wyllie, Minister of Foreign Relations, translated the journal. The original in Spanish was lost but Wyllie's translation is preserved in the Public Archives of Hawaii.

Marín liked the people and recorded much about their everyday life. He made notations about the tabus imposed on the commoners. He described the observances of the Makahiki season which lasted from three to four months, beginning in October or November, and ending in February. It was a time for tax gathering, absolutely no warfare, and much participation in sports, such as boxing, wrestling, rolling stones, ti and coconut leaf sliding, foot races, and throwing darts.

There were events which worried and sometimes frightened him. One notation in his journal dated December 26, 1809 refers to a human sacrifice in honor of a female chief who had died. A boy and a woman were killed to be buried along with her. Several times land was taken away from him, and once

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[1] Used with permission of the author. First appeared in The Hawaii Language Teacher, 1969-70, pages 61-64.

Kamehameha ordered all white men to leave Hawaii. The king finally excluded from that order all those holding land by his favor, so Marín stayed.

He was given land in Kaneohe and Waipio. His journal entry of February 9, 1818 says, "This day Kalanimoku gave me the sea of little goats." (Ford Island, Pearl Harbor) When he arrived to take possession the people gave him a luau and he took possession of the sea. According to the Hawaiian custom, Marin held the right of the sea which surrounded his land.

He wrote about his experiments and tasks. Somehow he acquired knowledge of herbs for medicinal purposes and was physician to Kamehameha, and to the king's favorite wife, Kaahumanu. He performed many services for the king and several chiefs. This included making pants and a great coat for Kamehameha. He succeeded in making nails, tiles, soap, sugar, molasses, castor oil, candles, cigars, wine, brandy, beer, pickles, and lime. He acted as butcher, mason, ship carpenter, business manager (for the king), public accuser, interpreter, trader, and teacher.

On April 16, 1819 he was called to attend Kamehameha on his deathbed. His journal has a vivid account which as translated reads, "King Kamehameha died at 3 a.m., May 8, 1819. The people were weeping all day and cutting the hair in different figures and the Women ate pork and cocoa nuts. The new king started for Coyjay, for it is not permitted to him to be in this place until they throw away the bones. -- We saluted 21 guns."

All these activities and participation in the life of the fast changing Hawaii did not deter him from his consuming passion for the cultivation of the soil. He had great faith in the soil and he assured at least one visitor "that if the natives, by any means, could be forced to regular habits of industry they might turn the whole country into a garden."

Marin certainly worked as though he would turn the islands into a garden all by himself. He planted pineapples, orange trees, beans, parsley, onions, cabbages, potatoes, peaches, horseradish, vines, melons, tobacco, taro, maize, figs, lemons, lettuce, pears, apples, carrots, asparagus, coffee, cotton, turnips, peppers, avocados, chilis, wheat, saffron, and cherries. He also cultivated flowers, shrubs, and grasses.

Don Francisco obtained his seeds and tree seedlings by constantly writing for and exchanging with his friends in California, and around the world, and by buying from ship captains. He had a green thumb and great patience. On September 22, 1819 he recorded, "This day they brought me the first orange which this island has produced though I planted the seeds eight years ago."

His efforts brought the world to Hawaii. Can we imagine Hawaii without mango, papaya, pineapple, or sugar? According to T. G. Thrum, the first mango trees were brought to Hawaii from Manila by Captain John Meek of the brig Kamehameha and divided between Marin and the Reverend Joseph Goodrich. These trees were the source of what we call Hawaiian mangoes. Other varieties have since been introduced. Marin introduced papaya from the Marquesas (it is thought) before 1823. The pineapple is a native of South America and it is not known how this fruit came to Hawaii but Marín had some growing in his garden in 1813. He started milling sugar regularly in 1819 in very small quantity.

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The tamarind which is believed to be a native of tropical Africa was introduced by Marín in Pauoa Valley in Honolulu.

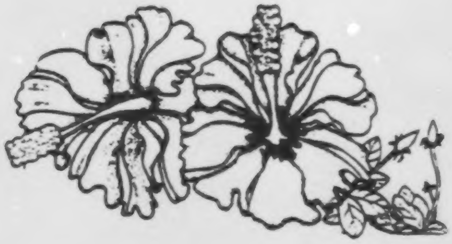
After the death of Kamehameha I, Marín continued to enjoy the friendship and favor of Queen Kaahumanu, the regent, and of the kings who followed in often tragic and rapid succession.

Marín was loved or disliked by many. He was given his due by his contemporaries, but is virtually unknown now. In an address to the Royal Agricultural Society in 1850, Mr. Wyllie gave a review of the development of agriculture in Hawaii from the time of Kamehameha I. "From the brief accounts of the life and work of Francisco de Paula Marín, from 1809 to 1820, few of you will doubt that most of the present wealth of these islands is owing to seeds, roots and plants introduced by this one man. In my opinion it may be fairly questioned if there ever existed in these Islands, or exists at the present time, any man to which the Hawaiian people are so generally indebted."

Francisco de Paula Marín, resident of Hawaii for over forty years, earned the following editorial obituary by S. D. Mackintosh which appeared in the Sandwich Island Gazette in 1837.

Died
On October 30th, at twelve o'clock,
Don Francisco de Paula Marín

"We 'come to bury Caesar.' The life of Don Marín, whatever inconsistencies may have chanced to mark its course, has been signalized, if we may credit the testimony of those who knew him best, by examples of industry and by acts of real benefit towards the un-enlightened children of nature. However severe, perchance, be the censure of some who have survived the decease of Don Marín, (we speak now to prevent unnecessary animadversion), it must always have been acknowledged that his industrious perseverance has given the Sandwich Islands many advantages--advantages which afforded to the present population of this land a decided superiority over the actual condition."

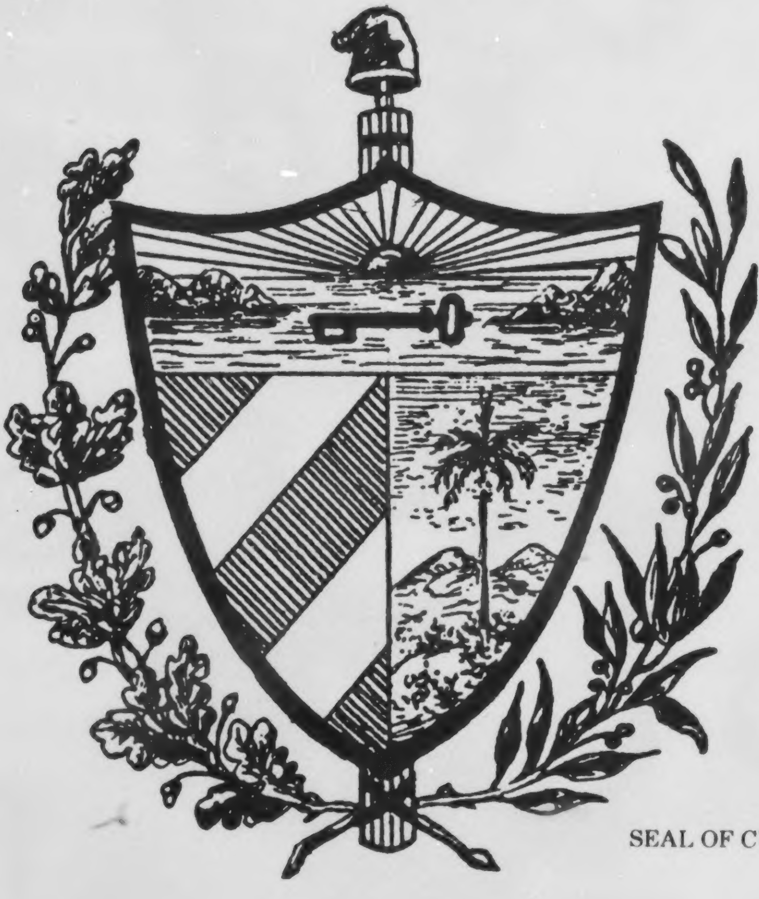


JOSÉ JULIÁN MARTÍ Y PÉREZ
(January 28, 1853-May 19, 1895)

Martí was a Cuban patriot and martyr whose name is synonymous with the Cuban struggle for independence from Spain.

At an early age, Martí was deported from Cuba to Spain. His inflammatory articles were considered dangerous. Thus he was educated in Spain, and then in France, Mexico and Guatemala. He returned to Cuba in 1878 but was then again exiled to Spain. He went on to France and New York. In 1892 he was named a delegate to the Partido Revolucionario Cubano. From New York he plotted a scheme to overthrow the Spaniards. He drew up plans with the intention of invading Cuba with General Máximo Gómez. In 1895 he died in the battle of Dos Rios, Oriente Province, Cuba.

Martí's genius and versatility were quite evident in his literary prowess. The fighter Martí was an accomplished poet and essayist. His best collection of poetry is Versos Libres, and one of his versos has become popular as the song "Guantanamera." His essays have been described as the best examples of Latin American prose.



SEAL OF CUBA

THE NEGRO IN LATIN AMERICA

Many Americans are misinformed as to the origin of the Negro in the New World. They believe that the first Negroes were brought in as slaves to Jamestown, Virginia, in 1619. The truth is that the first Negro slaves were brought to Cuba in 1512. By 1550 thousands of them were scattered throughout the Caribbean and Brazil. They were brought in as laborers to supplement the Indians of America. The Indians were not suitable for the work required by the Europeans and were rapidly dying out. The slaves filled a need for labor and provided the Europeans with a very profitable slave trade business. The business was sanctioned by law and approved by the public in general. It was not until the 19th century that the governments of Europe and the United States outlawed slavery.

Because of its sanction, Negro slavery flourished throughout Latin America as well as in the United States. Most of the slaves became emancipated by the 19th century, but in Brazil and Cuba freedom did not come to the slaves until long after the Civil War in the U.S.

Intermarriage among the Negroes, Indians and Europeans made it quite difficult to decide who really was a Negro. Hubert Herring, an authority on Latin America, describes the situation as follows:

> The story cannot be told in statistics. One must look into the faces of some of the fairest and proudest Brazilians and see for himself the curve of feature, the tilt of head, or the flash of eye which betrays "the shadow of the Negro." For a Brazilian is not a "transplanted Portuguese." Nor are the Cubans, Mexicans or Peruvians "transplanted Spaniards." . . . In the nations of Latin America, the white man, the red man and the black man have met and merged with one another to form a new kind of people . . .

Despite the fact that the Negroes came to America as forced laborers, from the very onset they made great contributions to the culture of Latin America and to its society. Slavery was the backbone of the prosperous plantation economy. Although it provoked a lot of hatred and rebelliousness, it nevertheless helped in developing the resources of Latin America. Many of the slaves became skilled craftsmen. The Negro was not willing to accept an inferior status and displayed much bravery by resisting the forces of tyranny and exploitation. In the 17th and 18th centuries the slaves revolted in Brazil. In the beginning of the 19th century Toussaint L'Ouverture and Henri Christophe helped Haiti to win its independence. After independence, many Negroes provided leadership for other abolitionist movements.

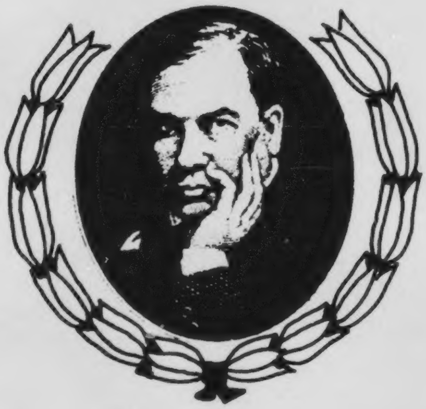
Perhaps the greatest contributions of the African Negroes have been in the arts. There is strong influence in music, dance, ceramics, sculpture, painting and other art forms. The rhumba, conga, mambo and samba are all popular dances with African beginnings. Many of the instruments used in these dances are also of African origin.

NOBEL PRIZE WINNERS

1904	José Echegaray y Eizaguirre -- Literature, dramatist (Spain)
1922	Jacinto Benavente -- Literature, dramatist (Spain)
1936	Carlos Saavedra Lamas -- Peace Prize (Argentina)
1945	Gabriela Mistral -- Literature, poetess (Chile)
1956	Juan Ramón Jiménez -- Literature, poet (Spanish and Puerto Rico)
1967	Miguel Ángel Asturias -- Literature, novelist (Guatemela)
1971	Pablo Neruda -- Literature, poet (Chile)
1977	Vicente Aleixandre -- Literature, surrealistic poet (Spain)
1980	Adolfo Pérez Esquivel -- Peace Prize (Argentina)
1980	Baruj Benacerraf -- Medicine (Venezuela)

Juan Carlos, King of Spain, nominated for the Peace Prize, 1979

Sources: Honolulu Star-Bulletin, October 23, 1980
World Book Alamanac, 1979



POET RUBÉN DARÍO (NICARAGUA, 1945)

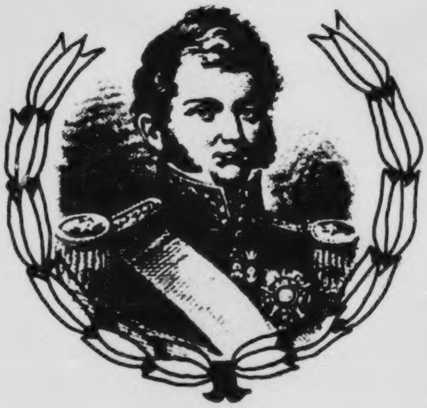
BERNARDO O'HIGGINS
(August 1778-October 1842)

Bernardo O'Higgins is the father of Chilean independence. His father, Ambrosio O'Higgins was governor of Chile and Viceroy of Perú. Bernardo was the result of Ambrosio's liaison with a lady of high social status.

Bernardo was educated in London and Spain and acquired his revolutionary ideas from his contact with the Venezuelan leader Francisco Miranda.

With José de San Martín, he led Argentine and Chilean troops to victory at the Battle of Chacabuco. For his efforts, he was named Supreme Dictator of the independent Chile. He served for six years but was exiled to Perú in 1823. He lived in Perú until his death in 1842.

O'Higgins, like his father, never married but raised a family anyway. He had a son, Pedro Demetrio O'Higgins. Until his death O'Higgins remained an admirer of the British constitutional system.



PICTURESQUE TYPES OF SPANISH-SPEAKING COUNTRIES

Listed below in alphabetical order with a brief description are selected types of people you would find in some Spanish-speaking countries. Many are picturesque and very often are found in the literature of Spain and Latin America. For example, a Spanish story would not be complete without the presence of a *cura*. Likewise, a story set in the pampas would be dull without mention of the *gaucho*. The list is by no means complete, and teachers and students will doubtless add to it through reading and research.

Aguador--water seller, usually a man who brings fresh water to homes in small towns in Spain and Latin America. Big pitchers of water are carried in carts drawn by oxen.

Barbero--practical doctor in rural areas.

Barquillero--seller of cones or rolled wafers. An interesting thing about him is that he has a roulette wheel on top of the box which contains the wafers so children are often tempted to gamble. When the police arrive, the children scatter, and the barquillero moves on.

Boticario--druggist.

Coco--bogey man in México.

Comadre--midwife, godmother, very good friend.

Cura--priest.

Curandero--medicine man.

Charro--typical Mexican cowboy.

China poblana--female companion of the charro.

Gaucho--cowboy of the Argentine pampas. See separate article on page

Gitano--gypsy found mostly in southern Spain, especially around Sevilla and Granada. Gypsy men are known to be good traders, and they are usually seen at *ferias* selling horses and mules. Gypsies appear in many literary works, such as *La Gitanilla* by Miguel de Cervantes.

Guardia Civil--the representative of authority, law, and order in Spain. Wearing distinctive three-cornered hats, they always go about in pairs.

Huaso--Chilean cowboy.

Lavandera--washerwoman of a small town.

Lechero--milkman who goes from door to door with large containers of milk. Some even bring a cow door-to-door and milk it when people want milk.

Limpiabotas--shoeshine boy who goes around with rags and polish, shining shoes of his customers. He works incredibly fast and seems to know all the answers to everything.

Llanero--cowboy of Venezuela and Colombia.

La Llorona--the weeper in Mexico. La Llorona is a woman dressed in long white robes. She walks, dragging her floor-length hair, and cries out "¡Ay, mis hijos!" She is supposed to scare bad boys and girls.

Mariachis--a group of Mexican street singers.

Mendigo--beggar.

Payador--singing cowboy, the "poeta de la pampa."

Señora de los lavabos--woman who cleans washrooms and gives out toallas de papel (paper towels or toilet paper).

Sereno--nightwatchman in Spain. His task is to go around with a lantern, a pike, and a bunch of keys and to let latecomers in after the street door has been locked for the night. In some places, he announces the hours of the night and the weather like this: las dos y sereno-o-o or las tres y lloviendo-o-o. The name sereno was given because much of the weather in Spain was clear so sereno-o-o was heard more often. The sereno has disappeared in some of the modern suburbs but can be found in older sections and small towns.

Tortillera--tortilla maker, usually an Indian woman found in Mexico and other Latin American countries.

Tortillero--tortilla seller.

Vendedor ambulante--a peddler who sells miscellaneous things like bread, churros (a type of doughnut), vegetables, fish, old clothes, lottery tickets, razor blades.

ETHNIC GROUPS FOUND IN LATIN AMERICA

Blancos--descendants of Spanish settlers or European immigrants.

Borinquen--Indians of Puerto Rico.

Indios--Indians.

Jíbaros--rustic folk of Puerto Rico.

Mestizos--persons of Spanish and Indian blood.

Mulatos--persons of Spanish and Negro blood.

Negros--descendants of slaves brought to Spanish America.

Zambos--persons of Indian and Negro blood.

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For the residents of Bolivia, EKEKO represents the spirit of goodness and plenty. His corpulent figure attired in the typical garments of the altiplano indians, is laden with all sorts of household treasures.

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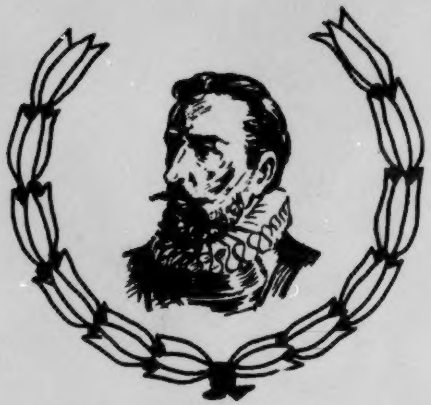

GONZALO JIMÉNEZ DE QUESADA
(1500?-1579)

Gonzalo Jiménez de Quesada was born in Granada, Spain, about the year 1500. Like his father, he was a lawyer by profession. He came to Santa Marta, Colombia, in 1536 with captains Gonzalo Suárez Rendón and Martín Galeano. On April 5, 1536, Quesada left Santa Marta with 700 men and 100 horses on a expedition to climb the headwaters of the Magdalena River. Three months later when the expedition arrived at Tamalameque, a town about 80 miles upriver, the soldiers who had suffered from the torrid heat, wild animals and hunger, refused to continue. Only the energy of Quesada and the counsel of the two chaplains, Fathers Domingo de las Casas and Antón de Lescanes, were able to give them the courage to continue. Not far from Tora (Barrancamermeja), they met an Indian who told the Spaniards of the richness of the Chibcha Empire and of the good climate they would find beyond the Opón Mountains. This good news spurred new energy in the 166 men who had survived the trek through the jungle.

The climate was indeed better in the higher elevation, but they lost half the remaining horses and suffered greatly from the bitter cold. Finally, with the help of the Chibchas, who provided them with food and blankets, they arrived in Nemocón. After some rest in Chía, where they celebrated Holy Week, they took possession of Bacatá, capital of the Chibcha Empire. They had traveled 863 miles from Santa Marta in more than a year.

On August 6, 1538, Quesada took possession of the lands of Teusaquillo in the name of Charles V and decided to establish the capital city there. He ordered twelve huts built in honor of the twelve apostles, as well as a modest chapel where Father Domingo de las Casas said the first Mass. Today the cathedral stands on that very same spot.

Quesada proceeded to organize the municipal government of the new capital. He appointed a mayor, drew streets, and divided the lands. He named his brother civilian and military chief, and together with two of his rivals, Nicolás de Federman and Sebastián de Belarcazar, left the city to return to Spain in order to claim the rights to the lands they had explored.

Jiménez de Quesada died on February 15, 1579, when he was about eighty years of age, in the town of Mariquita, near Honda. His remains are interred in the church of La Veracrúz, in Bogotá, Colombia.

Sources: Historia Patria Ilustrada, Colección "La Salle," 1961.
Latin American History, College Outline Series, 1963.

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SAINTS OF THE HISPANIC WORLD

SPAIN

- San Antonio María de Claret. Born in Cataluña. Became priest in 1835. Was Archbishop in Cuba during many years. Was confessor of Queen Isabela. Founded the "Congregación de Misioneros Hijos del Inmaculado Corazón de María" and "The Instituto de los Hermanos de la Enseñanza de María Inmaculada." He was the author of many works. His feast day--October 23.

- San Braulio, Bishop of Zaragoza. Died in 646. Feast day--March 18.

- Santa Catalina Tomás y Gallard. Born in Mallorca about 1533. Died in 1572. Her feast day--July 28.

- San Cecilio, Obispo de Granada. Was one of the seven who evangelized part of Spain. His feast day--February 1.

- San Dídaco. Born in Spain in the middle of the 15th century. Entered the order of San Francis. He was sent to the Canary Islands and later returned to his native land. His feast day--November 14.

- Santo Domingo de la Calzada. Patron of the Engineers. Built a hospital and an inn for the pilgrims of Santiago de Compostela. He also built a bridge over the river Oja and improved the Roman Highway. Died in 1009. A monastery was built around his tomb which later became the city which bears his name. Feast day--May 12.

- Santo Domingo de Gusmán, founder of the Order of Dominicans (friars and preachers) in 1206. Feast day--August 4.

- Santo Domingo de Silos. Born in Cañas. Was the abbot of the monastery in Silos. Renown author and patron of the arts. Cared for the christians captives of the Moors. Feast day--December 20.

- Santo Dominguito de Val was crucified by the Jews in Zaragoza. Feast day--August 31.

- San Emeterio y San Celedonio were decapitated by the Romans in Calahorra. Feast day--March 3.

- Santa Eulalia, native of Mérida, Spain. She was put to death when she was twelve years of age by the governor Dioclicio. Her feast day--December 12.

- Santa Eulalia of Barcelona was put to death in the year 304 by Daciano. She is the patroness of Barcelona. Her feast day--February 12.

- San Fermín, patron of Pamplona. He was converted by St. Saturnino. Preached through the South of France, and was Bishop of Pamplona. His feast day--July 7.

- San Fernando III King of Castilla and León. His mother was the sister of doña Blanca de Castilla, mother of San Luis, King of France. He fought against the Moors. Died in 1252. His feast day--May 30.

- Santa Florentina was the sister of San Leandro, San Fulgencio and San Isidoro. She spent her life in a monastery in Seville. Her feast day--June 20.

- San José Oriol, priest of Barcelona spent his life caring for the needy. Died in 1702. His feast day--March 23.

- San Francisco Javier (1506-1552). Moved by the words of San Ignacio de Loyola, he entered "La Compañía de Jesús." He was sent to Malacca and Japan to preach the gospel. He died before reaching China. Feast day--December 3.

- San Francisco Solano. Born in Córdoba he entered the order of St. Francis. He was sent to Lima, Perú, where he made many converts. He died in 1726. His feast day--July 24.

- San Fructuoso, Bishop of Tarragona. Died in 259 during the persecution of Valeriano. Feast day--January 19.

- San Fulgencio, Bishop of Écija and Cartagena. He was the brother of San Leandro, San Isidoro and Santa Florentina. Feast day--January 16.

- San Juan de Ávila. Born in Almodovar del Campo (Ciudad Real). Studied at Salamanca. Traveled to Andalucía after his ordination. Wrote many spiritual works. Died in 1569. His feast day--May 10.

- San Juan de la Cruz. Great mystic born in Ávila, Spain. Worked to reform the Carmelite Order. Died in 1591. He is best known for his lyrical poetry. His feast day--November 24.

- San Juan Macias was born in Extremadura in 1585. Traveled to Cartagena de Indias and Perú where he entered the Dominicans in Lima. Died in 1645. His feast day--September 16.

- San Justo y San Pastor de Alcalá de Henares were decapitated by Daciano. Their feast day--August 9.

- San Ignacio de Loyola (1491-1556) founder of the Jesuit Order in 1538. Feast day--July 31.

- San Ildefonso, Bishop of Toledo and renown author. His feast day--January 23.

- San Isidoro, Archbishop of Seville. Born in Cartagena, Spain. His two brothers and sister were all saints. Died in Seville, April 4, 636. His feast day--May 15.

- San Leandro, Bishop of Seville. Presided at the Council in Toledo in 589. Died in 597. His feast day--February 27.

- San Luis Beltrán was born in Valencia were he entered the Dominican Order. He traveled to America where he preached. He returned later to Spain to spread the gospel. Died in 1581. His feast day--October 9.

- Santa María Ana de Jesús was born in Madrid. Entered the order of "La Merced." Died in Madrid in 1624. Her feast day--April 17.

- Santa María Micaela de Santísimo Sacramento was Vizcondesa de Jorbalán. She was born in Madrid. Died caring for the sick in Valencia. Her feast day--August 25.

- Santiago de Compostela, Saint James the Apostle, also known as Santiago Matamoros for his timely appearance during the Reconquista. Feast day--June 24.

  During the Middle Ages, Compostela was one of the most popular shrines for pilgrimages. Even today in Spain, when June 24 falls on a Sunday, people make every effort to get to Compostela for the feast day celebrations.

- San Pedro de Alcántara. Born in Alcántara, Spain. Entered the convent of the Discalced Franciscans. He founded the first convent of the "Strict Observance." Died October 18, 1562. His feast day--October 19.

- San Pedro Claver, was born in Verdú, Spain, in 1584. He is known for his work with the slaves. Died in Cartagena, Colombia, in 1654. Feast day--September 6.

- San Pedro Gonzáles was born in Astorga. He entered the priesthood at an early age. He was influential in the court of Fernando III. He died in Compostela in 1246. His feast day--April 14.

- San Pedro de Osma was the first bishop after the Moors left the city of Osma. He died in Palencia in 1109. His feast day--August 2.

- San Raimundo de Fitero was half monk and half soldier. He originated the order of "Calatrava." Died near Toledo in 1163. His feast day--March 15.

- San Raimundo Nonnatus was born in Cataluña in 1204. He was descended of a gentleman's family of a small fortune. He joined the order of Our Lady of Mercy and was admitted to his profession at Barcelona by the holy founder, St. Peter Nolasco. He spent his life ransoming slaves. Pope Gregory IX ordered him to Rome, but the saint never reached the city. He died August 31, 1240. His feast day--August 31.

- San Raimundo de Peñafort was born in 1175 of a noble family. Taught Philosophy in Barcelona at the age of twenty. Entered the order of St. Dominic. Later he founded the order of "Our Lady of Ransom." Died in 1275. His feast day--January 23.

- San Rosendo entered the order of the Benedictine's. He founded the Monastery in Celanova. Died in 977. His feast day--March 1.

- Santa Teresa de Jesús (1515-1582), great mystic of the Spanish Counter-Reformation. Her works include *Libro de las fundaciones* (1573), *Libro de su vida* (1562-1565), *Las moradas* or *El castillo interior* (1588), *Camino de perfeccion* (1585 and *Conceptos del amor de Diós* (1611). Established 32 convents of the Order of Discalced Carmelites. Feast day--October 15.

- Santo Tomás de Villanova was born in 1488. He entered the house of the Austin Friars at Salamanca. King Charles V appointed him Archbishop of Valencia. He died in 1555. His feast day--September 22.

- Santo Toribio Alfonso Mogrovejo. Born in Mallorca in 1538. He was sent to Perú where he was Archbishop of Lima. He made thousands of converts. He confirmed Santa Rosa de Lima. Died in 1606 and was canonized in 1726. His feast day--March 23.

- Santo Toribio de Liébana was bishop of Astorgo. Died in 460. His feast day--April 16.

- San Vicente Ferrer was born in Valencia, Spain in 1350. He is known as the "Angel of the Judgment." He entered the order of St. Dominic. He converted the Jews of Valencia and their synagogue became a church. He preached throughout Europe. He died in Brittany in 1419. His feast day--April 5.

- San Vicente. Born in Huésca and tortured by Daciano. Died in 304. His feast day--January 22.

THE NEW WORLD

- San Bartolomé Gutiérrez was born in México in 1580. He went to the Philippines and Japan where he was put to death by fire in 1632. His feast day--March 2.

- San Felipe de Jesús patron of the City of México. Born of the family of de las Casas.He entered the convent of Santa Bárbara at Puebla. He left the convent to go to Manila to do Business for his father. At Manila he entered the convent of "Our Lady of the Angels." After taking his vows in 1594, he traveled to Japan where he was put to death in the city of Nagasaki. His feast day--February 5.

- San Martín de Porres (1563-1639), Peruvian. Mulatto who founded a school and orphanage. Canonized in 1962. Feast day--November 5.

- Santa Mariana de Jesús de Paredes y Flores. Born in Quito, Ecuador, October 31, 1618. Died in the same city in May 26, 1643. She was canonized in 1950. She is known as the "Azucena de Quito." Her feast day--June 2.

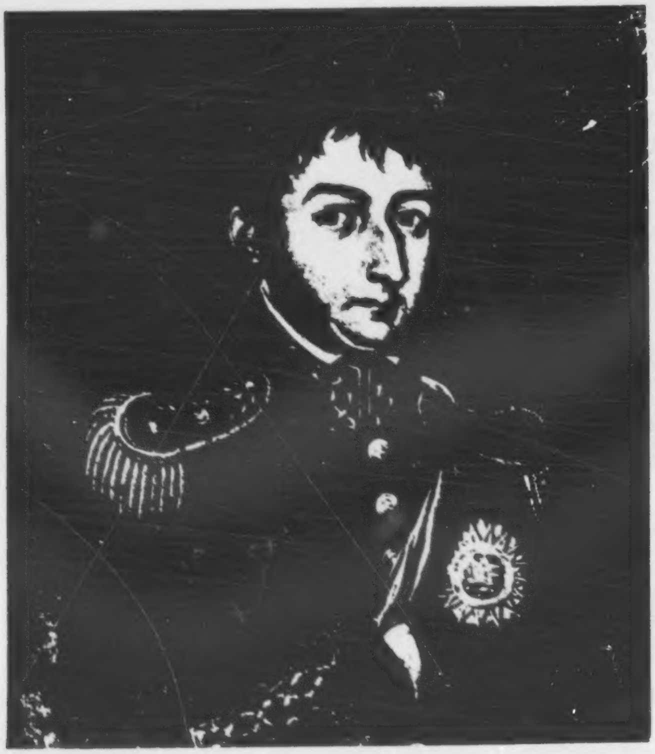
JOSÉ DE SAN MARTÍN
(February 1778-August 1850)

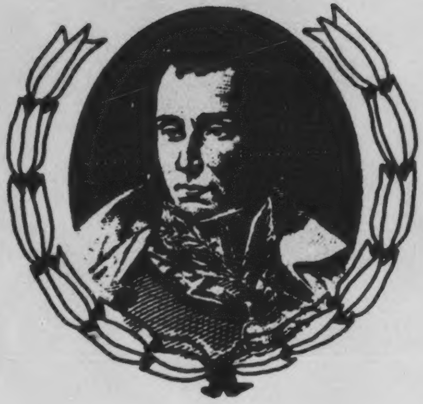
San Martín is the national hero of Argentina. He was a military genius and statesman, and also one of the major figures in the South American struggle for independence from Spain.

His father was a professional soldier and administrator. The family returned to Spain, where José entered military service. Because of political conditions in Spain, he obtained permission to go to Perú in 1808, but ended up in Buenos Aires via London.

His exposure to British government and philosophy helped forge his revolutionary ideals. In Argentina he lost no time in working to liberate his country. He successfully welded together a revolutionary force comprised mainly of gauchos. After his Argentine victory, he went on to Chile where he organized a navy. He then marched on to Perú, crossing the Andes with the skill of a Napoleon or Hannibal under adverse conditions. In 1821 he entered Lima.

On July 26, 1822, he met with the leader from the north, Simón Bolívar, in Guayaquil, Ecuador. For unknown reasons, San Martín retired from his military career and left Bolívar to finish the chores of liberating the continent. San Martín spent the rest of his life in France.





ANTONIO JOSÉ DE SUCRE

(February 3, 1795-June 4, 1830)

Born in Venezuela, Sucre was the liberator of Ecuador. At the age of 26, he was appointed general by Simón Bolívar. The young Sucre promptly proceeded to win Guayaquil as a protectorate of Colombia. In 1822 he defeated the Spanish troops in Quito. He also fought in Perú and later assisted in the liberation of Bolivia.

Sucre served as president of Bolivia, but in 1828 he resigned in order to return to Ecuador. He was called back to Colombia to try to preserve the unity of Ecuador, Colombia, and Venezuela, but was assassinated en route to his destination.

CHAPTER 4
CULTURAL ASPECTS

ARCHITECTURE

SPAIN

In the early centuries, the architecture of Spain was a mixture of styles and influences. The different groups of people who at one time or another took over Spain left remnants of their civilization. For example, the Romans built aqueducts which until recently were still used to carry water. One of the most famous aqueducts is the one in Segovia. The Romans also built bridges, an excellent example of which can be found spanning the Tagus River at Alcântara. The design of the arena can also be credited to the Romans.

The Visigoths contributed the horseshoe arch and the cruciform to many structures in Spain including churches, tombs, mosques.

The Moors who ruled Spain for 700 years were responsible for several achievements in architecture, among those being the solution to the problem of balancing huge weights on slight supports and the use of "arabesque" decoration (plaques of marble or plaster carved in geometrical or floral designs). The Alhambra, a Moorish palace in Granada, the great Mosque at Cordova, the royal city of Madivat-al-Zahrat in Cordova, are excellent examples of Moorish architecture.

Spanish baroque style developed in the eighteenth century due to the influence of José de Churriguera. The style called Churrigueresque is named after him and consists of buildings which are rich in color, elaborate decorations, twisted columns, and altars encrusted in gold.

In modern Spanish architecture, the name of Antonio Gaudí is well known. His work is based on spatial freedom and organic unity. He spent most of his career on the construction of the Church of the Sagrada Familia in Barcelona, which was still unfinished at the time of his death in 1926.

SPANISH HOMES

Spanish homes are generally built around a central courtyard called a patio. In this courtyard, you may find fountains and beautiful gardens. The house is usually built of stone, and in the larger cities it may have 4 or more stories. Each level has a distinct name: la planta baja, el entresuelo, el piso principal, el primer piso, el segundo piso, etc. What we call the fourth floor would be the first floor of a Spanish structure.

THE AMERICAS

From the time of the discovery of the Americas, examples of architecture influenced by styles found in Spain appeared in Lima, Quito, Puebla, Morelia, and other cities. The styles appeared in approximately the same order as they had appeared in Spain. First came the Gothic style of the Middle Ages which was used in convents, monasteries, and churches. Characteristics of this style included pointed arches, rib vaulting, and flying buttresses.

This style was mixed with a style called mudéjar, a combination of Spanish and Moorish art. It was also mixed with the plateresque, baroque, and neo-classic styles. The plateresque style was so named because it imitated decoration which jewelers made with silver. The baroque style was heavily ornamental and full of details.

After the 1600's, the architects of the New World began to develop styles of their own. In Mexico, especially, the "churrigueresque" style was used and even exaggerated.

MEXICO

Most of the architectural styles found in Mexico were imported from Europe with the exception of the pyramid form used by the Aztecs and Toltecs. Many of the pyramids were inspired by religion and were dedicated to certain gods. After Cortés conquered Mexico, the physical appearance of sacred buildings changed. Churches with columns and domes were built on sites sacred to Indian gods.

Today one finds Churrigueresque, Moorish influence, and the use of the pyramid (modified in some cases) in many churches, homes, and office buildings.

SOUTHWEST UNITED STATES

In the southwest, one can find the Spanish influence in homes and particularly in the missions which were established in the 1500's by priests who accompanied many of the explorers to the New World. Many of the missions in California are a mixture of Spanish, Moorish, Dutch, and Flemish influence.

Many homes are built around an inner courtyard which contains a fountain or a garden where the family can spend its leisure. Sometimes, one finds iron grillwork (reja) on the windows, tiled roof, and even a balcón (balcony).

Sources: Beacham, Hans. The Architecture of Mexico. Architectural Book Publishing Co., Inc., 1969.

Calvert, Albert. "The Alhambra, being a brief record of the Arabian conquest of the Peninsula with a particular account of the Mohammedan architecture and decoration." 1907.

Sanford, Trent Elwood. Architecture of the Southwest. W. W. Norton and Co., Inc., 1950.

Thomas, Hugh. Spain. Life World Library. Time, Inc., 1962.

ART AND ARTISTS OF SPAIN

The first examples of Spanish art date back about 250 centuries and are found in the caves which were the homes of the earliest inhabitants. Figures of men and animals are the usual examples of this primitive art.

Following this, came "arte ibérico." One of the finest examples of this art is the Dama de Elche, a statue of a goddess or princess of the Iberos, the earliest inhabitants of Spain. The bust of the Dama de Elche is now in the Prado Museum, Madrid.

The Roman colonization of Spain brought a style which was majestic and solid. Bridges, aqueducts, and amphitheatres were built throughout Spain, and some are still in use today. One of the most famous aqueducts is the one in Segovia.

The invasions of the Visigoths, a Germanic people, brought an art known as "hispanovisigodo." Examples which remain include several buildings and art pieces fashioned by goldsmiths.

The invasion of the Moors in the 8th century brought with it a new style of art which spread from Córdoba, the Moorish capital in the west. The Moorish style of art can be found in the Giralda in Sevilla and the Alhambra in Granada.

After the Moors were driven from Spain in 1492, various styles of art appeared. A combination of Spanish and Roman styles was found in cathedrals, monasteries, and churches. Following this was a style known as Spanish-Gothic found principally in the cathedrals of León, Burgos, Toledo, Pamplona, and Sevilla.

The art of the Renaissance spread through Spain during the period when the country was politically powerful. Many famous painters were found in Spain during the 16th and 17th centuries including Domenikos Theotocopulos, "el Greco," who created a unique style of painting which portrayed intense religious emotion. Following him were realistic painters including Diego Velázquez, considered the most important of Spanish painters. His famous works include "Las meninas" and "La rendición de Bredé." José de Ribera Francisco Zubarán, and Bartolomé Murillo were also painters in the realistic style.

In the 19th century, Francisco de Goya was among the most notable painters. His paintings included portraits of royal families ("La familia de Carlos IV"), the tragedy of war ("Los fusilamientos del Dos de Mayo"), bullfighting in the traditional manner, and the beauty of the human body ("La maja desnuda").

In the 20th century, famous artists include cubists Pablo Picasso and Juan Gris, surrealists Salvador Dalí and Joan Miró, muralist José María Sert, and the painter Joaquín Sorolla, whose works show the customs and traditional dress of the different regions of Spain.

Sources: Translated and adapted from Departamento de Información de España brochure.
Robert Nassi, Workbook in Spanish Two Years.

MURILLO

Bartolomé Esteban Murillo was born in Seville, Spain, in 1617. Because he was poor he did as many other young artists, that is, painted for the Fair in Seville. By selling six small pictures, Murillo earned enough to go to Madrid. There he was warmly received by Velázquez, who not only offered him a home, and gave him permission to work in his studio, but also procured him admission to work in galleries so that he might study all kinds of works of art.

Murillo was an artist of the Church; many of his best productions were of saints and madonnas. A story is told that while he was painting in a Capuchin church, a cook begged for some little personal token from him. As there was no canvas at hand, the artist took a napkin and on it painted a Madonna and child. This was one of his greatest performances.

Murillo's Virgin was always a peasant maid robed in blue and white. One of his most beautiful pictures is "The Immaculate Conception" which hangs in the Louvre in Paris.

When Murillo was 63 he went to Cádiz to paint some pictures. While he was there, he was severely injured by a fall from a scaffold and was taken back to Seville, where he died in 1682.

De Amicis, an Italian writer, says: "Velázquez is in art an eagle; Murillo is an angel."

Source: Arturo Torres, Essentials of Spanish (Doubleday, Doran & Company, Inc. 1932).

VELÁZQUEZ

Diego Velázquez was born in Seville, Spain. As a child he was well taught and intended to be a lawyer. To the disappointment of his parents, however, he settled on the life of a painter.

In his youth he traveled to Madrid and soon attracted the attention of King Philip IV. A warm friendship grew between them, lasting most of their lives, and Velázquez became known as the court artist.

Philip was a melancholy man, and his court was full of dwarfs and hunchbacks who were supposed to be "funny" people. In one picture, "Las Meninas," the little Princess Margarita is surrounded by her ladies and dwarfs. The artist has also painted himself into this picture. The King was pleased when he saw the work, but he said that it lacked one thing, and, taking the brush painted the cross of Santiago on the heart of the figure of Velázquez. This emblem of knighthood was attained only by the most famous Spaniards.

Another well-known painting is that of young Don Carlos at the age of six, mounted on his favorite horse. It was one of the court painter's chief duties to see that the heir to the throne was painted at every stage of his career, and this Velázquez did from the time Don Carlos was two until his lamented death at sixteen.

During the preparations for the wedding of the Infanta of Spain and Louis XIV of France, Velázquez contracted the disease which killed him.

His influence today is great, not only in Spain, but in the entire world. He might be called the "The King of Painters."

Source: Arturo Torres, Essentials of Spanish (Doubleday, Doran & Company, Inc. 1932).

BAPTISM

Baptism is the ceremony by which a person is admitted as a member of the Church. In the Hispanic world the child is baptized at an early age. The baby is taken to church dressed in a baptismal gown which is usually a family heirloom. Each child has two godparents who are picked very carefully by the family. It is customary to pick one godparent from the father's side of the family, and another from the mother's. It is considered a great honor to sponsor a child at baptism.

After the ceremony the parents give a party, which can be elaborate or simple, according to the economic circumstances of the family.

The godfather (padrino) and the godmother (madrina) present the godchild (ahijado/ahijada) with an expensive gift. "Pafolios" are distributed to the guests. Engraved in each card are the names of the parents and godparents, the date of baptism, and the name of the church where the ceremony took place. Attached to each card with a ribbon is a little silver trinket (dije). These cards are mailed to family members who were not able to attend the ceremony.

He llegado!

REBECCA

Padres:

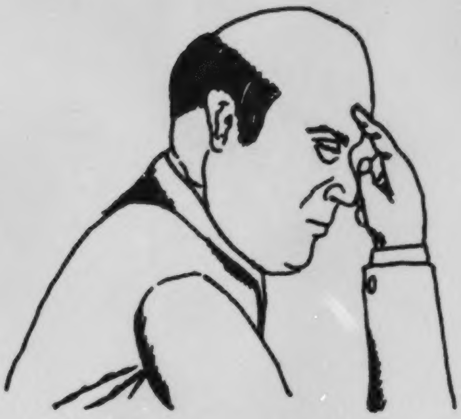
James Edward Honea
Clara Peña Pinzón

Padrinos:

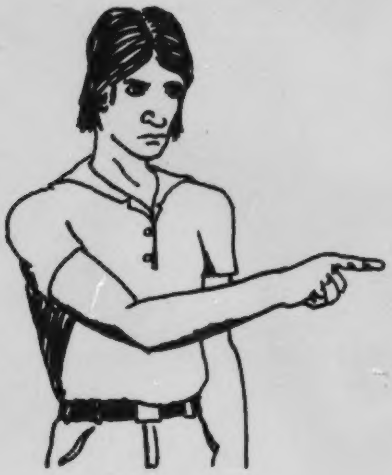
George C. Murray
Elvira Pinzón de Peña

Octubre 11 de 1947

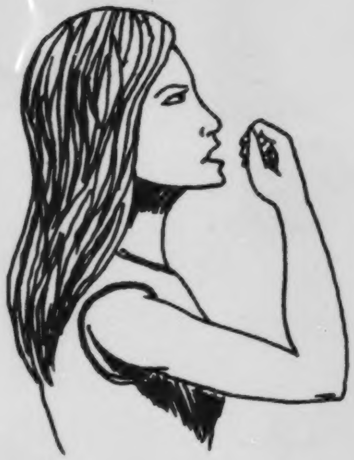
BASIC SPANISH GESTURES



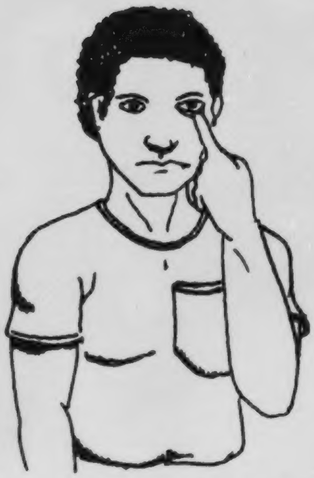
Para representar el acto de pensar:
Descripción: Se pone el índice de la mano derecha sobre la nariz, de un modo que la punta del dedo toque el centro de la frente.



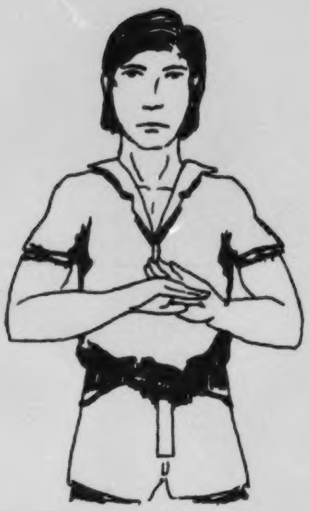
Para intimidar.
Descripción: Se levanta el brazo derecho y el índice extendido.



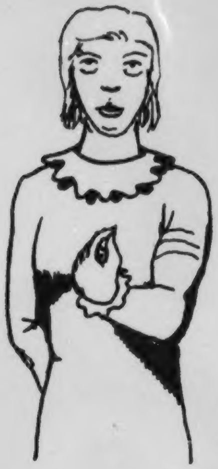
Para indicar el deseo de comer o las ganas de comer:
Descripción: Usando cualquier mano, con la palma hacia arriba, los dedos juntos y la cabeza ligeramente inclinada hacia atrás, se hace un movimiento hacia la boca, como si estuviera llenándola de comida.



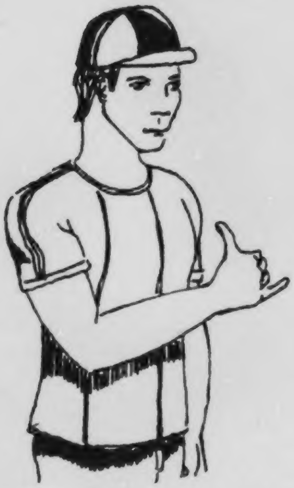
Para expresar la necesidad de tener cuidado.
Descripción: Se baja el parpado del ojo con el dedo.



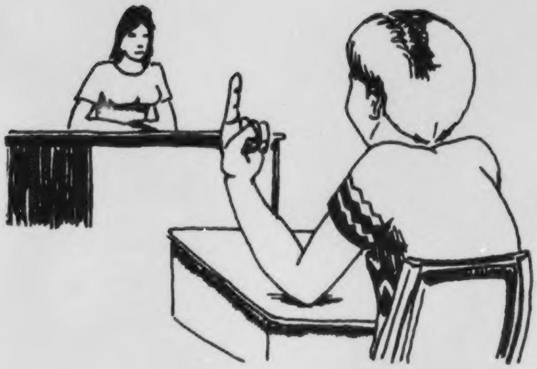
Para representar el fracaso:
Descripción: Se extienden los brazos hacia delante, cruzándolos el uno sobre el otro con un movimiento rápido.



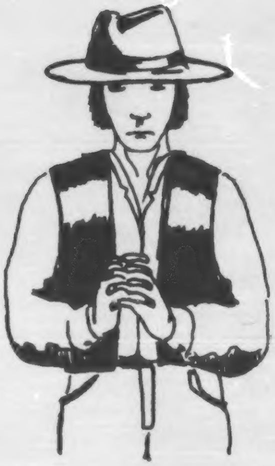
Para expresar la insignificancia o la miseria de una cosa:
Descripción: Con la palma hacia arriba, se oprime el pulgar contra el índice, dejando los otros dedos doblados.



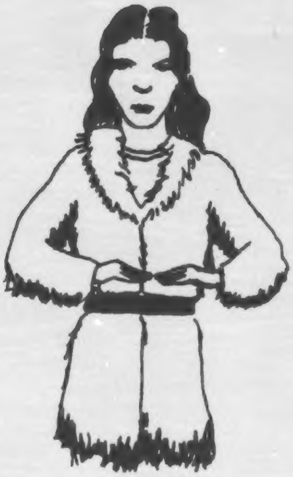
Para expresar el deseo de beber:
Descripción: Con los dedos doblados, se hace una señal con el pulgar hacia la boca y el auricular rígido.



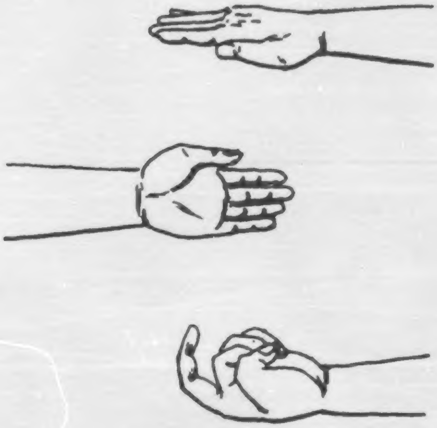
Cuando el estudiante quiere llamar la atención del profesor en el aula.
Descripción: Se coloca el codo sobre el pupitre, el antebrazo rígido, la palma de la mano hacia si mismo, los dedos doblados con la excepción del índice que está derecho.



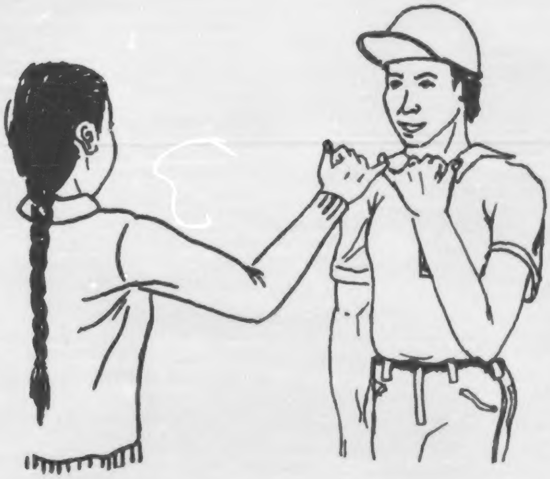
Para expresar la amistad, la tranquilidad y la conclusion.
Descripción: Se enlazan los dedos de las dos manos.



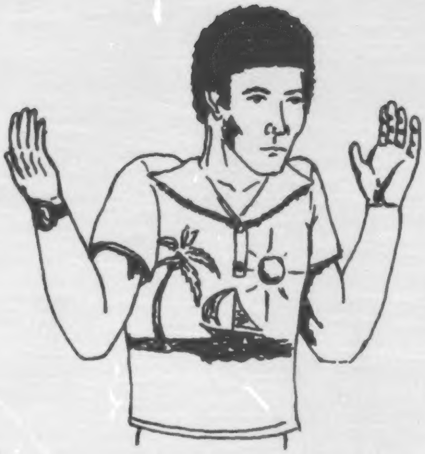
Para expresar disputa, desavenencia o diferencia de opiniones:
Descripción: Se juntan la punta de las dos manos hasta que se tocan y en seguida se retiran para comenzar de nuevo.



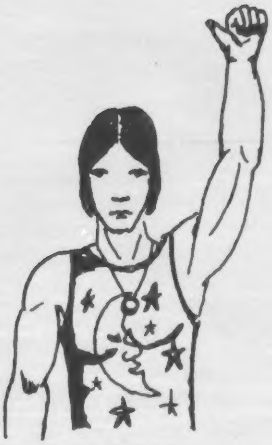
Para expresar la altura de:
a) objetos y cosas
b) animales
c) personas
Estos gestos son usados en México. Otros países usan diferentes gestos. Se puede insultar a la gente si usa el gesto incorrecto.



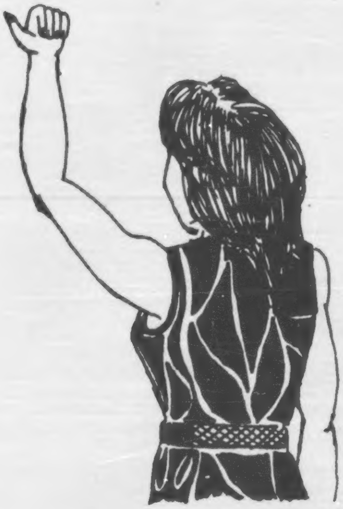
Para finalizar un convenio:
Descripción: Las personas que participan en el pacto unen los auriculares de la mano derecha.



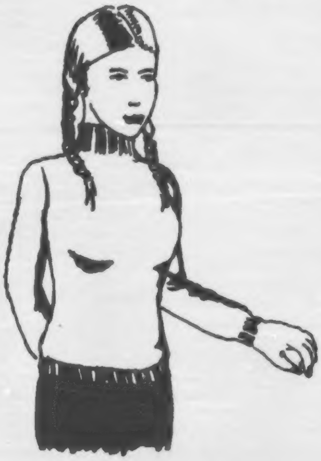
Para expresar vacilación, perplejidad, inocencia, o la irresponsabilidad.
Descripción: Se encoge de hombros elevando los antebrazos con las palmas abiertas y colocadas hacia arriba.



Para despedirse de una persona.
Descripción: Mueve los dedos con la palma frente a la otra persona.



Hacer señas para que alguien se acerque.
Descripción: Con la palma de la mano hacia si mismo, se mueven los dedos.



Para expresar lo esencial de un tema o de una idea.
Descripción: Con los dedos de la mano derecha juntos, la palma hacia abajo agitando un poco la mano hacia un punto imaginario en aire o sobre la mesa.

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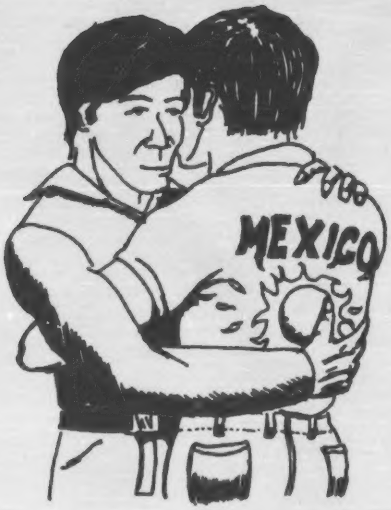
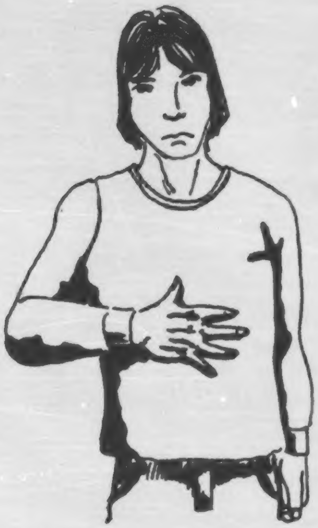
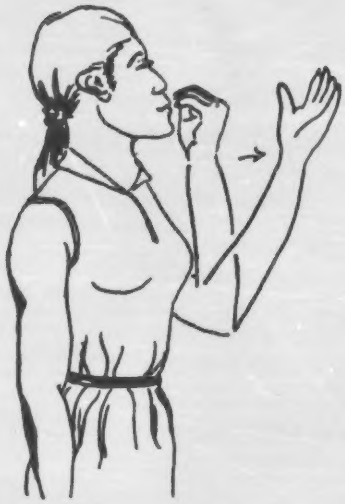


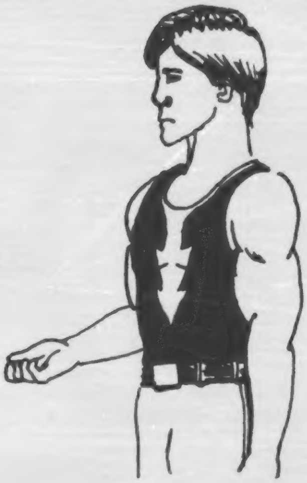
Para despedirse o saludar a un amigo, los hombres se dan un abrazo.



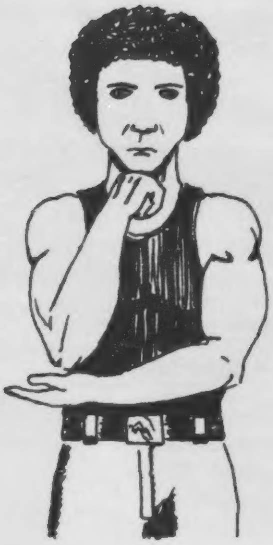
Para expresar hambre:
Descripción: Con la mano derecha, izquierda, o con ambas manos; se colocan sobre el abdomen y se frota o se dan golpecitos ligeros.



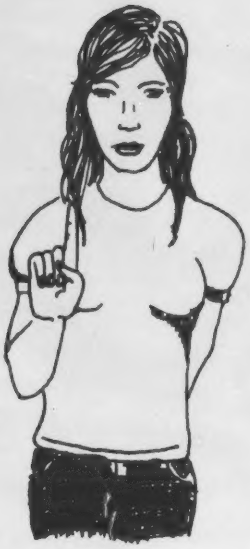
Para expresar aprobación, adulación o elogio.
Descripción: Usando cualquier mano se pone el dedo pulgar junto a los otros cuatro. Se levantan hasta tocar los labios y se besan. Con la mano se bota suavemente el beso hacia adelante separando el pulgar de los otros dedos.



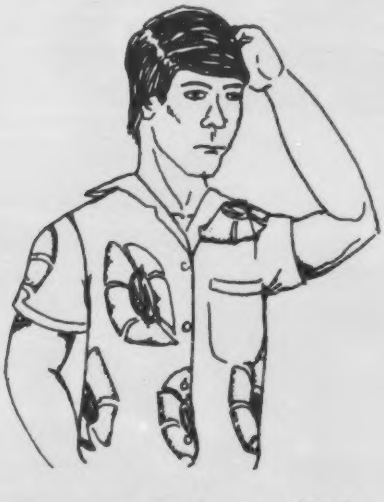
Para expresar la idea de tener o no tener dinero.
Descripción: Se dobla el brazo y se coloca al frente con la palma de la mano hacia arriba. Se frota el pulgar contra el índice y el dedo medio.



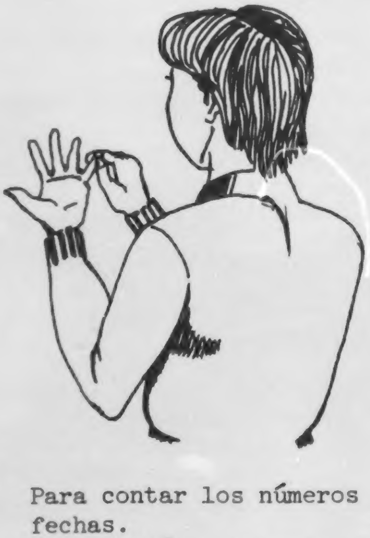
Para expresar la idea de ser avaro, tacaño, mezquino o ruín.
Descripción: Se dobla el codo del brazo derecho hasta que la mano esté directamente bajo la quijada. Con la mano izquierda se golpea rigurosamente la punta del codo derecho dos o tres veces.



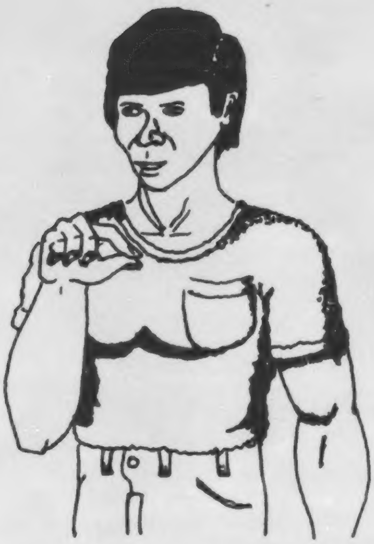
Para contestar negativamente o expresar negación.
Descripción: Se agita de izquierda a derecha el índice de cualquier mano, más o menos a la altura del hombro, haciendo girar el codo o la muñeca.



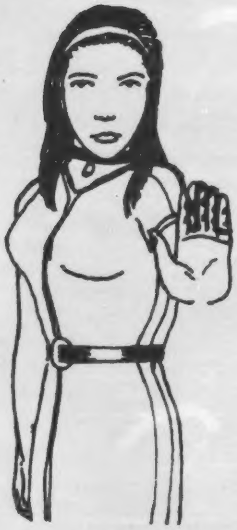
Para expresar inseguridad, titubeo, duda o incredulidad.
Descripción: Con la mano se rasca la cabeza.



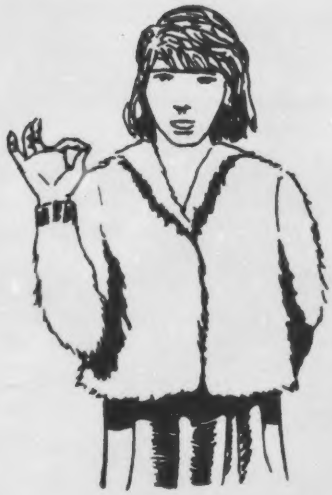
Para contar los números o las fechas.
Descripción: Se van separando los dedos de la mano izquierda con la mano derecha, empezando con el auricular y terminando con el pulgar. Se repite lo mismo con la derecha.



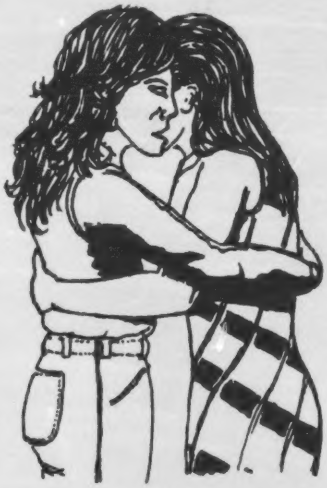
Para expresar la idea de poco tiempo o pequeña cantidad.
Descripción: Se pone la mano enfrente con el pulgar y el índice separados más o menos una media pulgada.



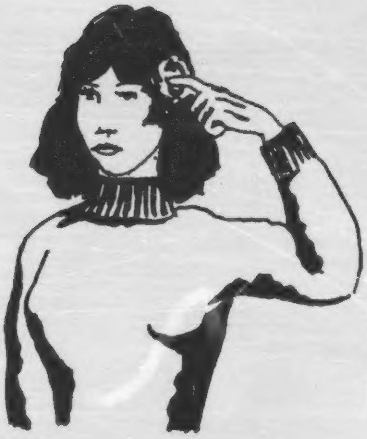
Para expresar la idea de esperar, aguardar o parar.
Descripción: Se estrecha cualquier mano, con los dedos hacia arriba y la palma al frente como un policía dirigiendo el tráfico a parar.



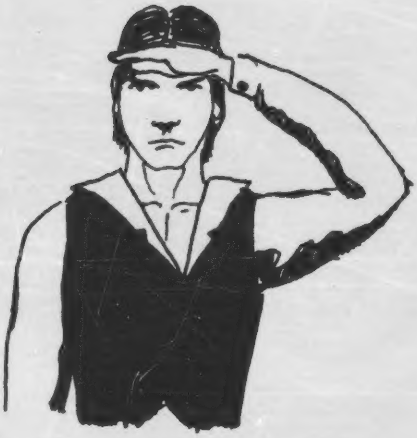
Para expresar perfección o excelencia.
Descripción: Se extiende la mano derecha al frente y se colocan el pulgar y el índice como formando un círculo.



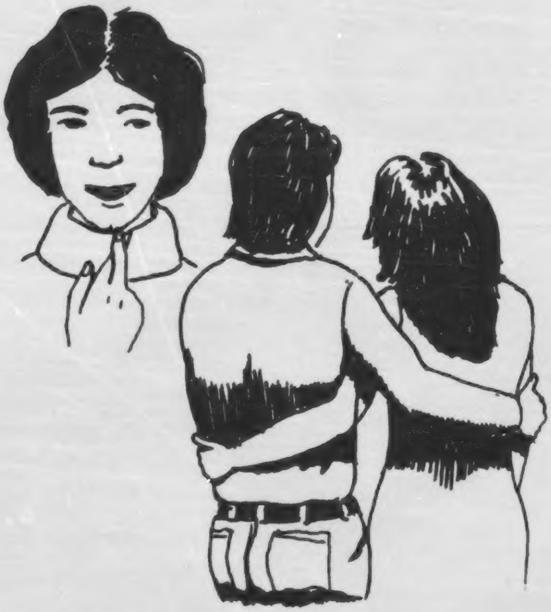
Las mujeres se dan besos y se abrazan al reunirse o al despedirse.



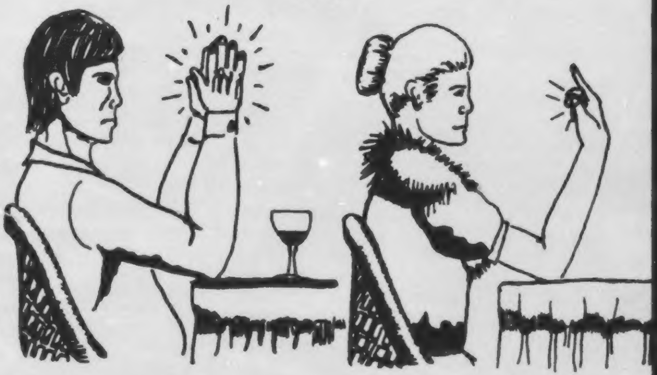
Para decir que una persona es un poquito loco o que vive por las nubes.
Descripción: Se hace un círculo imaginario con el índice en la sien encima de la oreja derecha.



Para expresar la idea de estar harto, saciado.
Descripción: Se extiende la mano palma hacia abajo y se coloca en la parte superior de la frente.



Para indicar que dos personas están muy enamoradas o son inseparables.
Descripción: Se coloca la mano derecha al frente con los dedos hacia arriba y la palma hacia si, se cruza el indice por detrás del dedo del corazón.



Dos maneras de llamar la atención del camarero en el restaurante.
Descripción: a) se chasquen los dedos.
b) se dan unas palmadas.

BEVERAGES

The following is a list of beverages popular in the Spanish-speaking countries.

Agua de panela--water and brown sugar (panela) served hot like tea.

Aguardiente--brandy.

Bul--a refreshing Cuban drink made with beer, sugar, and lemon.

Candil--a very light custard seasoned with anís. Served hot.

Cidra--fermented apple juice drunk in Spain at fiestas.

Clara con limón--a drink from Spain prepared with beer and sparkling water or soda.

Chicha--fermented corn liquor.

Horchata--a cold Spanish drink made of crushed almonds, water, and sugar. It is also a Mexican drink made of ground melon seeds and water.

Jerez--a kind of sherry from Spain.

Kefir--yogurt.

Kumiss--sour milk.

Masato--a drink from Colombia made of fermented rice and sugar sprinkled with cinnamon.

Mezcal--alcoholic beverage from the maguey plant (Mexico).

Naranjillada--fruit juice drink from Ecuador.

Pisco--Chilean distilled wine.

Pulque--intoxicating drink made from the fermented sap of the maguey plant. It was a sacred Aztec drink.

Ron--distilled liquor made from sugar cane products.

Salpicón--fruit juice served cold with very small pieces of fresh fruits.

Sangría--Spanish beverage made of fruit, fruit juices, and red wine. For a recipe, see page 200.

Tequila--intoxicating drink made from the maguey plant.

(Yerba) Mate--a drink made from the yerba mate plant. It is popular in Paraguay and Argentina where it is drunk from a gourd through a tube called a bombilla.

Source: Encyclopedia Britannica

Argentine gauchos, in traditional dress, prepare to drink mate, a South American green tea. (Photo A. Miller)

BRIEF CULTURAL NOTES

- Americano often refers to a person or thing from a Spanish American country. Norteamericano applies to people and things from the North American continent. One should not forget that there were important Spanish settlements in the Americas long before the English arrived.

- The chaperonage of young girls by servants or relatives is not so strict as it once was. Nowadays even the girls of the "best" families go out without a chaperone, but never completely alone, for they are always accompanied by two or three girl friends. Naturally, this change has not been accomplished without much head-shaking and many what-is-this-world-coming-to remarks from the older generation.

- Middle-class Spanish Americans will keep a full-time maid rather than buy a car.

- In Spanish-speaking countries the main meal, la comida, is taken around noon. La cena, supper, is served late in the evening (around nine o'clock) in order to allow time for shopping, a stroll around the plaza, or a trip to the theater. The long interval between dinner and supper is usually broken by a five o'clock snack at home or a visit to a sweet shop, café, tea room, or soda fountain.

- Spanish-speaking persons always celebrate their saint's day, the feast day of the saint for whom they are named. For example, every boy named Robert celebrates June 7, St. Robert's day, whether or not it is his actual birthday. This system makes it easy to remember friends' "birthdays," for the calendar or the newspapers tell the saints' days, and stores and florists' shops often advertise, "Don't forget your gift for Carmen" (or Pablo, or whatever saint's day it is).

- A Spanish-speaking person may refer to his/her saint's day as El día de mi santo, mi santo, or mi día. In very flowery writing, such as is found in the society columns of the newspapers, onomástico (name day) is also used sometimes.

- In families where formality is stressed, children, until they are grown up, use the formal form in addressing their parents.

- If you lived in Mexico, you would probably learn "Las Mañanitas" before any other song, for it is used as a serenade on people's birthdays or saint's days, usually at four o'clock in the morning. School children sing it beneath their teacher's window, young fellows sing it for their sweethearts, and army officers have the whole army band play it for their friends. No one knows how old it is or who composed it, and it has a different version almost every time it is sung.

- Because Spanish American families rarely buy food in large quantities, a daily trip to the market is necessary. There the buyers, like all careful shoppers, watch prices closely to be sure they are paying el "último precio." But in Spanish-speaking countries, el "último precio" is determined only after much bargaining!

- Unless the town is small, the market is usually located in and around a large one-story building. From there the overflow spreads in all directions to the adjoining streets.

- Sunday is always a big market day. People come from miles around with their merchandise, often starting in the middle of the night in order to reach the market in time to be ready for the day's business. In districts where telephones, radios, and newspapers are scarce, market day is a social, as well as a business event.

- When you shop in the markets, you must carry along your own shopping bag or basket and put your fruits and vegetables in it unwrapped, since wrapping paper and paper bags are supplied only in the better shops. In the "banana countries" of Central America, banana leaves are often used in place of wrapping paper.

- In towns and cities where there are few, if any, large department stores, and where drugstores do not sell everything from alarm clocks to bathing suits, the shopper with a long list may have to visit half a dozen small stores. No wonder Spanish American husbands, like their North American brothers, prefer to leave the shopping to the ladies.

- In the United States a self-service restaurant is called a cafeteria. In Spanish-speaking countries a cafeteria is just what the name implies -- a coffee shop. This may be a place where coffee is served, or a shop where bulk coffee, tea, and spices are sold.

- In Spanish-speaking countries, names are not used as they are in the United States. If you don't know the custom, you may be rude without knowing it, or you may have trouble at the Post Office or with the telephone directory.

  Spanish women keep their maiden names after their marriage. Spanish law demands that all citizens use at least two family names, the father's last name and the mother's maiden name. Besides, Spaniards, like Americans, may have just a first name, or a first and one or more middle names. Let us suppose that the student coming to the United States is José Antonio García Gonzalez. José is his first or Christian name; Antonio is his middle name; García is his father's last name; Gonzalez is his mother's maiden name.

- Such expressions as Dios (God) have a milder meaning in Spanish than in English, and may be used by anyone without criticism.

- A "libre" is the popular name for a taxi in Mexico City, because when one is available, a card saying "libre" is displayed on the windshield.

- It is a Spanish custom to present any object to the person who admires it, but unless the "gift" is of no great value, it should be politely refused.

- "En la calle de Sarmiento, número 67, tiene usted su casa." This is the polite way to tell your address. Your house is always "su casa" to the other person, meaning that he is welcome. When he enters for the first time, you always say, --Esta es su casa.

An invitation to visit a home is a great privilege, for Spanish Americans rarely invite mere acquaintances to their homes. When they do, it means that the person has proven himself courteous and *simpático* and is not a noisy and inconsiderate tourist. The person who receives such an invitation, however, must remember that it may possibly be only an expression of courtesy, and he must not accept until he is sure he is expected. It is like the polite "Won't you stay for dinner?" when one hopes the guest will not.

The same applies when meeting someone eating. That person has the obligation to ask you to share what he/she is eating. It is most impolite to accept, no matter how much and how strongly you are urged to help yourself.

- To whistle for one's own amusement is *silbar*; *chiflar* is to attract attention and may not be very polite.
- When someone sneezes, it is polite to say "salud."
- To offer a toast, place the glasses together and say, --Salud, dinero y amor, y tiempo para gozarlos.
- It is hard for Americans to believe that Spanish Americans, just to be helpful, will drop their own affairs and graciously accompany strangers to their destinations when they have asked directions, but it has happened often.
- Anywhere along country roads or trails in Spain, Mexico, or South America may be found rude crosses of wood, stone, or even pipe, set up to mark the spot where someone died. People offer a prayer, place a small rock at the foot of the cross, before continuing their journeys. Superstitious people dread passing these places after dark, no doubt half expecting to meet an uneasy ghost in its wanderings.
- Large families with many children are very common in the Spanish-speaking countries, but small families are found too. When people mention their families, they not only include the immediate family but also aunts and uncles, cousins, grandparents, and even close friends. When the family gets together, it is quite an event.
- Spanish last names often seem very very long. This is because a Spanish-speaking person usually uses both parts of the family name. The first part is the father's name, and the second is the mother's maiden name. Sometimes, in informal use, the mother's maiden name is dropped.
- The custom of sitting and talking for lengthy periods of time is a very popular pastime. This get-together is called "la tertulia." People who share the same interests gather in a home, a café, a park, anywhere, to discuss any subject. The Spanish speaker enjoys talking. The most important thing to remember is that one must talk well.
- The expression ¡ojalá! comes from the Moors, and it means "May God grant."
- Our "Blue Monday" is "San Lunes" in Spanish.

- Before the printing press was invented, everything had to be written by hand, and paper, or parchment, was expensive. To save time and space, words with a double n were written with one n over the other.

  A word like anno was written a$\overset{n}{\text{n}}$o and finally became año.

- Robinson Crusoe's "my man Friday" is called "Domingo" when the story is told in Spanish.

- López is a very common name in Spanish. Many Spanish surnames end in -ez, which in old Spanish meant "the son of." López is the son of Lope; Fernández, the son of Fernando, etc. This compares with the English Johnson, Thompson, etc.

- Don (m.) and Doña (f.) have no exact English translation. They are used only with first names and are formal enough so that even older or more important people may be addressed by their first names when don and doña are used. Jorge Muñóz, therefore, may be addressed politely or referred to in these ways: Señor Muñóz, or don Jorge, or Señor don Jorge Muñoz.

- Young people today are adopting many American words, to the horror of many educated persons in the Spanish-speaking countries.

- Here is a pun, so that you can remember mantequilla by means of an old joke: Spanish is a funny language, where the sopa isn't soap, and ropa isn't rope, and the butter is "meant to kill you!"

BULLFIGHTING

¡Y el toro solo corazon arriba!
a las cinco de la tarde.
Cuando el sudor de nieve fue llegando
a las cinco de la tarde,
cuando la plaza se cubrió de yodo
a las cinco de la tarde,
la muerte puso huevos en la herida
a las cinco de la tarde.
A las cinco de la tarde.
A las cinco en punto de la tarde.

Federico García Lorca
Llanto por Ignacio Sánchez Mejías (1935)

Bullfighting, also known as the corrida de toros or la fiesta brava, has been called a spectacle or an art, an act of combat, a religious representation of life and death or the forces of good against evil, but rarely is it called a sport in those countries where it is popular: Spain, Mexico, Perú, Colombia, Venezuela, Ecuador. It is deeply rooted in Spanish history and has had its impact on artists and writers -- Goya, Zuloaga, García Lorca, Picasso, Hemingway, to name a few. Spanish bulls have encountered man in mortal combat in the Roman arenas of Hispania. Julius Caesar is one of the great historical figures who supposedly confronted a bull. El Cid Campeador was another.

Wild cattle have been hunted in Spain since the days of the cave men of Altamira. Later, they were hunted by men on horseback for food and sport. The Arab invaders, famed for their horsemanship, took up the sport and even rebuilt ruined Roman arenas for their festivals. In medieval Spain, the bull hunts or fights were as popular as the more traditional jousting tournaments, and the bullfight evolved into an activity reserved for nobles. The traditional hunt was eventually modified to a spectacle within a closed arena called the plaza de toros. Fatalities were numerous causing the Church to issue bans against nobles participating in the corridas in the 16th and 17th centuries.

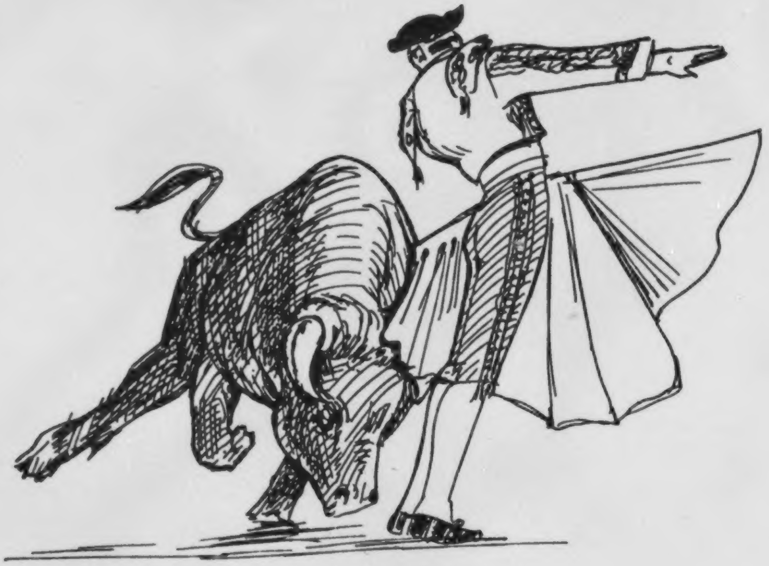
The style of bullfighting known as rejoneo, popular in Spain and Portugal today, is a contemporary representation of bullfighting as it was 400 years ago. For more information about rejoneo, see page 248.

In the 1700's, because the nobles were banned by Papal orders from participating in bullfights, bullfighting became an activity for the commoner. These men fought on foot, usually because they couldn't afford horses. Francisco Romero, a carpenter, invented the muleta, the small flannel cloth used with a stick. Early bullfighting on foot emphasized the kill and not the capework.

The cutting of the ears and/or tail of the bull as trophies originally signified that the matador claimed the bull, usually for food. The traditional coleta (pigtail) was the symbol of the bullfighter's profession. It used to be a real one; however, modern toreros use an artificial one.

Some famous matadors of the earlier period are Pepe Hillo, Frascuelo and Lagartijo. In 1914 Juan Belmonte revolutionized bullfighting. His crippled legs prevented him from moving excessively, so he maneuvered the cape to control the bull's movements. His dexterity with the cape shifted the emphasis from the kill to the capework. Belmonte's great rival was Joselito, often called the greatest bullfighter who ever lived. His career was cut short by a fatal goring at the age of 21. Other diestros have been Manolete, Gaona, Arruza, Dominguín, Bienvenida, El Cordobés and Ordóñez. There have also been women matadoras, the most famous being Conchita Cintrón.

Modern bullfighting is not so much an encounter between man and beast as a resolution of conflicts within the man alone, who must summon up every bit of courage, daring and skill while performing gracefully and artistically. It is an example of Hemingway's "grace under pressure" -- the very uniquely Spanish pundonor.



THE BULLFIGHT PROGRAM

1. Entry procession (desfile) led by alguaciles (bailiffs dressed in 16th century costume), followed by matadors and cuadrillas (assistants). They cross the arena to the area where the presidente is seated. The presidente then throws down the keys to the toril or bull gate.

2. Entry of the bull. The banderillero capes it with one hand, using the pink and yellow silk cape (capote). The matador observes the movements and charging and hooking habits of the bull.

3. First capework by matador with the capote.

   The next phases are called tercios.

4. Picadors. The bull charges the horse and the picador drives the puya or lance into the bull's shoulders. The object of pic-ing is to weaken the morillo or neck muscles of the bull so he will lower his head. The horse is protected by a peto or mattress to avoid grisly disembowelment.

   Quites (from the verb quitar). Three matadors compete in passes with the capote to take the bull away from the horse. This phase is repeated one to three more times, depending on the strength or stamina of the bull.

5. Banderillas. Picadors leave the ring. Either the banderilleros or the matador will place the 72cm. sticks with barbas at the end. The purpose of the banderillas is to correct hooking deficiencies and to lower the bull's head. The matador must be sure that he will be able to aim over the horns in order to kill properly. Sometimes the matador will break the banderillas in half to increase the risk in placing them.

6. La hora de la verdad or faena. Matador asks presidente's permission to kill. He then dedicates the bull (brindis), and goes to the task (faena) of killing. He uses the muleta, a heart-shaped red flannel cloth draped over a stick, and an estoque (sword). He guides the bull through a series of one-handed passes until he is ready to kill. Then he lines the bull up for the volapié method, or he incites a charge if he chooses to kill recibiendo. A proper sword thrust (estocada) will pass through the shoulder blades and sever the aorta, causing almost instantaneous death. The trophies (ears, tail or hoof) are awarded depending on the skill of the matador, the bull is dragged out, the sand is smoothed, and the next bull is sent out.

DRESS

In formal bullfights the matador wears suits of silk or satin embroidered in gold, silver and silk. The suit (traje de luces) consists of knee-length breeches, vest and jacket. The seams in the trousers are sewn so that they may be ripped out with ease if and when the matador suffers a cornada (goring). The matador also wears black slippers and pink stockings. His dress cape is elaborately embroidered in gold and/or silver on silk. The black hat he wears is called a montera.

The banderilleros wear similar outfits except for the gold and silver.

Picadors wear similar suits, also without the gold and silver. They use a flat-brimmed hat and leg armor for protection.

THE BULL

Bos taurus ibericus, indigenous to the Iberian peninsula, is a thoroughbred, and blood lines are carefully recorded and noted. Fighting bulls are raised on ganaderías, some of which have been famous for centuries. Both males and females are tested. Generally four-year-olds are used in regular bullfights, and three-year-olds are used in the novilladas. The predominant features of the fighting bull are the large neck muscle (Morrillo) which allows the bull to toss its victim once it is impaled upon its other feature, its well-shaped horns. Not all fighting bulls are black, but all bulls are color-blind. Six bulls are fought in an afternoon. Each weighs approximately 1,000 pounds.

BULLFIGHTERS

All bull men are called toreros. The are divided into:

1. matador (killer) -- the only man allowed to place two hands on the capote. He is the star of the show.
2. banderillero -- cape assistant. He also places the banderillas.
3. picador -- heavy-set man on horseback. He uses the puya to weaken the neck muscles of the bull.

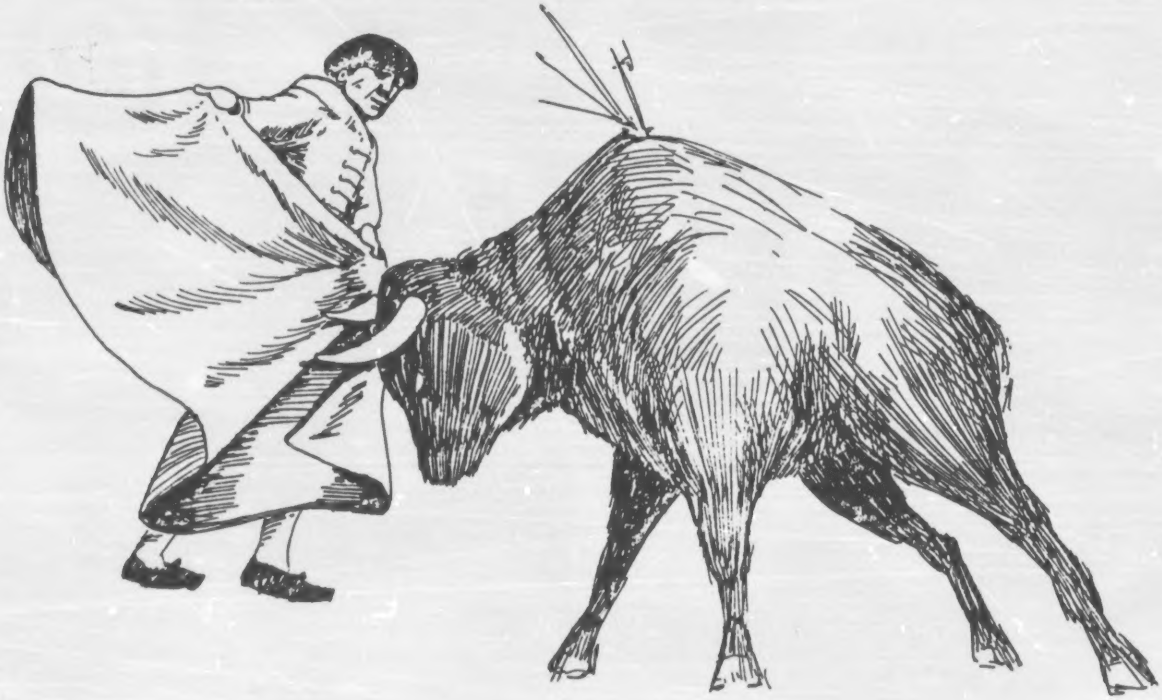
Each bullfight employs three matadors to kill six bulls. The matador is responsible for his banderilleros and picadors who form his cuadrilla. An aspiring matador begins as a novillero (novice), fighting novillos (younger bulls). When he has proved himself worthy, he participates in a ceremony of la alternativa, in which he receives the sword and muleta from a senior matador, symbolizing his rise in status to full matador.

FIGHTING SEASON

Spain -- spring and summer (professional)
Mexico and Latin America -- fall and winter (professional)

REGULATIONS

Bullfighting Code, Decree of 3/5/62 regulates all phases of bullfighting, including ring specifications, age, weight and size of bulls, conduct of participants, implements used, etc.



LANGUAGE OF THE BULLFIGHT

This account of bullfighting has listed some of the terms used. However, there is much more specialized language for the aficionado, for example the names of the passes. The resources listed in Literature of the Bullfight will be very helpful. Cossío is the most comprehensive.

LITERATURE OF THE BULLFIGHT

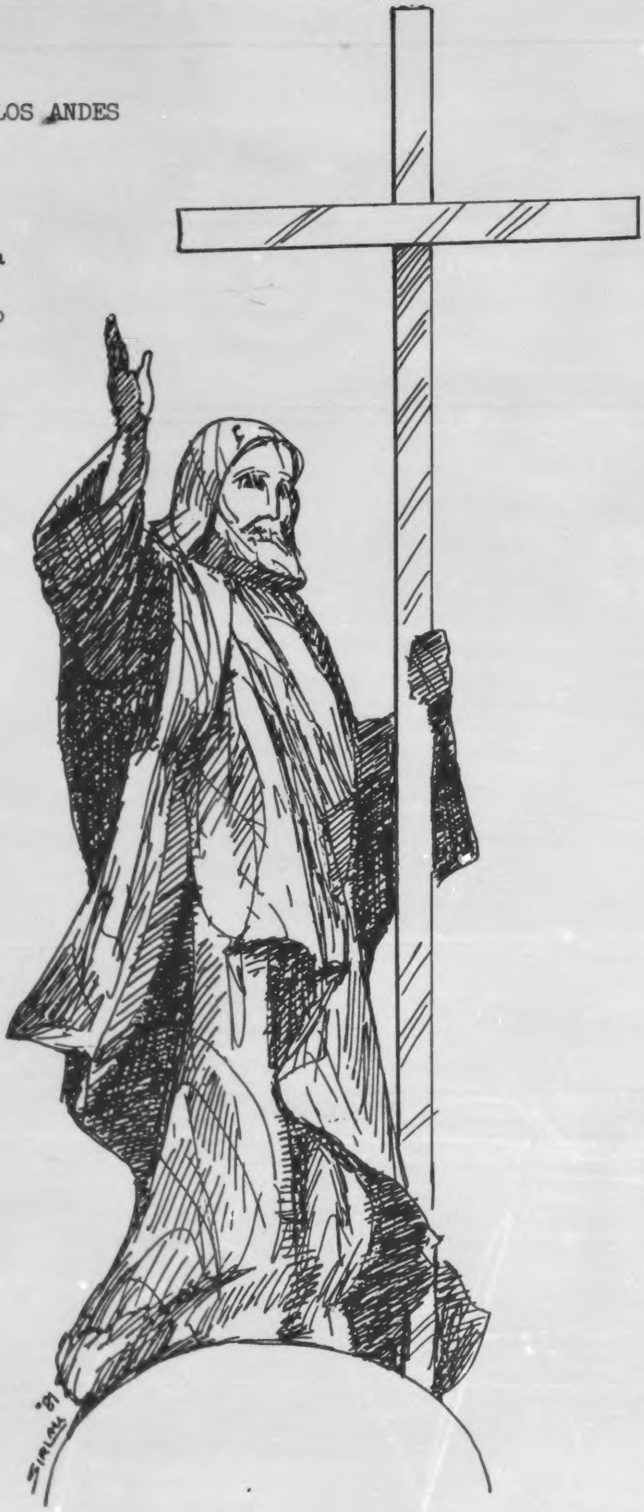
Federico García Lorca, Llanto por la muerte de Ignacio Sánchez Mejías.
Vicente Blasco-Ibáñez, Sangre y arena.
José María Cossío, Enciclopedia de los toros.
Ernest Hemingway, Death in the Afternoon.
Barnaby Conrad, La Fiesta Brava, The Death of Manolete, Encyclopedia of Bullfighting.
(Other works are listed after the article on rejoneo, under Sports and Activities.)

El toro ya mugía por su frente
a las cinco de la tarde.
El cuarto se irisaba de agonía
a las cinco de la tarde.
A lo lejos ya viene la gangrena
a las cinco de la tarde.

Federico García Lorca
Llanto por Ignacio Sánchez Mejías
(1935)

EL CRISTO DE LOS ANDES

On a mountain pass in the Andes Mountains, between Argentina and Chile, stands a statue which marks the frontier between the two republics. This twenty-six-foot-high monument, called el Cristo de los Andes, is a figure of Christ with one arm outstretched. Its unique feature is that the statue was cast of bronze melted from the cannons that were not fired to settle the boundary dispute between Argentina and Chile. The two countries instead accepted the arbitration decision proposed by the king of England. The Christ of the Andes thus symbolizes the peace that exists between the two nations.



DANCES OF THE HISPANIC WORLD

Adelita and La Jesusita--danced in a group with partners. The former comes from Durango, the latter from Chihuahua. Both songs and dances are also products of the Revolution. (Mexico)

Areyto Ballet Folklorico de Puerto Rico--Professional Dance Company that performs the dances of Puerto Rico.

Ballet Folklorico de Mexico--Professional Dance Company that performs the dances of Mexico.

La Bamba--a rhythmic ballroom dance from the state of Veracruz. (Mexico)

Bambuco--a dance done by couples who separate, whirl, and face each other. It is danced in the Provinces of Tolima, Caldas, Valle and Cauca, usually accompanied by tiples and bandolas (small guitars and lutes). (Colombia)

Bolero--a stylized, lively dance developed from an old folk dance. In the 18th century, court manners refined this dance. (Spain)

Bolero Mateixes--a contemporary dance from the Balearic Islands (Islas Baleares).

Cachua--(also spelled Kashwa, Kjaswa and Kaswa)--a love dance performed only by unmarried but bethrothed young couples. Any number of persons take part, forming a circle holding the partner's hand. The men do shoe tapping while the women spin around, keeping the same formation. Drums accompany this dance and the rhythm is vigorous and quick.

Conga--a ballroom dance consisting of three steps forward and a side kick. Usually danced in a single line, each dancer holding onto the waist of the person in front. (Cuba)

Copeo--a contemporary dance from the Balearic Islands.

La Cucaracha--a popular dance to the strains of the song of the same name. From the state of Chihuahua, it is a gay dance coming out of the Revolution when soldiers sang and danced in their camps on their marches. Danced in a group with partners. (Mexico)

Cueca--a gay folk dance, danced with couples performing rapid steps and swirling handkerchiefs above their heads. (Chile)

Currula--a contemporary Afro-Colombian dance. (Colombia)

Chaconne--a lively, uninhibited dance popular among the nobility in the 18th century. It was an old Spanish dance mixed with the Aztec's dance and taken back to Spain. Its vigorous movements shocked people of refined ways. (Spain)

Cha-cha-cha--a lively dance popular in the Americas. A ballroom dance. (Cuba)

Charanga--a form of the Salsa.

El "Chuchifrito Circuit"--a small circuit of Puerto Rican cabarets in which the salsa bands perform.

Fandango--a fast, lively dance, accompanied by guitar and castanets. (Andaluciá, Spain)

Flamenco--a compelling, rhythmic dance developed from gypsy dancing. Dancers perform complex patterns of heel-tapping, stamping, leaps and turns, accompanied by guitar and castanets. Their traditional style was derived from the Moors. (Andalucía, Spain)

Huaiño (also written wainyo and guaiño)--a group dance with partners holding opposite ends of a scarf and stepping back and forth, or swaying or pivoting in a circle around the orchestra. In the days before the Spanish conquest, it was a funeral dance of the Quechua Indians. This dance is called the Sanjuanito in Ecuador. (Ecuador and Peru)

Las Iguiris--a group dance, chiefly Indian in origin. Lilting rhythms of Southern Spain have been incorporated into the accompaniment. It is performed by close friends of the bride-to-be some time prior to the wedding. Traditionally danced by women only. (from the state of Michoacán, Mexico)

El Jarabe Tapatío--the national dance of Mexico. Its origin is in Guadalajara, capital of Jalisco. Tapatío in the title identifies a person or thing from the state of Jalisco. There are many versions; the original may be traced to an imitation of the mating of the male and female dove. The costumes are the charro, or horseman from Jalisco, and the China poblana, a Chinese girl from Puebla. The charro throws his sombrero onto the floor between the pair as a final gesture to profess his love. The two dance around the hat, and finally she places it upon her own head as an acceptance of his courthship. (For the steps of El Jarabe Tapatío, see pages 214-215.)

Joropo--the most characteristic Venezuelan dance. Its tempo is quick, and the dance is performed by a couple. It is similar to the Colombian Bambuco. (Venezuela)

Jota--a lively Spanish folk dance. (Aragón and Valencia, Spain)

Mambo--a Latin-American social dance originating in Haiti and performed to music combining Latin-American and jazz rhythms. (Cuba)

Los Matlanchines--an Indian ceremonial dance performed as part of both sacred and secular fiestas. It is found primarily in Northern and Central Mexico. It is usually danced in the plazas in front of the cathedral. El Brujo (a witch doctor) accompanies the dancers, signals the changes for figures, and directs the dance. Violin and drum accompany the dancing. (Mexico)

Merengue--a social dance pèrformed to Latin-American rhythms. (Dominican Republic)

Morris Dance--originated in Spain and developed in England. The name is a corruption of Moorish. It is a folk dance where the dancers, wearing bells and waving scarves, move in patterns of skipping and trotting steps.

Passacaglia--an 18th century court dance of Spanish origin, with slow, stately, gliding steps.

Pericón--a dance very much in fashion in the days of San Martín and the War of Independence. It is danced by a group of couples, each having a band of silk, white or blue, which they combine at the end, forming the Argentine flag. (Argentina)

Rumba--a rhythmic ballroom dance danced by couples in swaying, syncopated steps. (Cuba)

La Salsa--a mixture of Latin dances, including Rumba and Merengue. (Puerto Rico)

Sarabande--an old dance that sailed with the Spaniards to colonize the New World (like the Chaconne). Mexican Aztec dances mixed with the colonists' dances and were taken back to Spain. Originally a wild Spanish dance performed only by women. In 1583 a law decreed 200 lashes and six years as a galley slave for any Spaniard who sang the Sarabande's song. The dance became more refined and restrained, involving smaller steps and slow graceful glides. (Spanish)

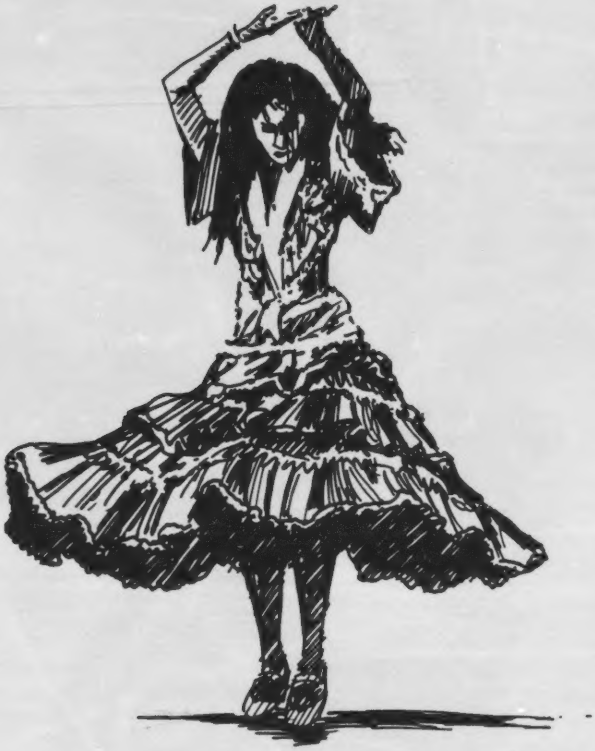
Sardana--derived from a very ancient Greek dance. It is half religious and half warlike. It is danced in honor of the sun. Some Catalans say that all in the dance is symbolic in Cataluña. The flute reminds one of the cock greeting the daybreak, and the twenty-four measures of music that form the Sardana are believed to correspond to the hours of the day. It is danced in a circle (ecocando), the circle of the sun. All the figures (steps) are of great beauty and artistic elegance. (Spain-Cataluña)

Tamborito--of African origin, brought in to Panamá by the first slaves. The solo singer (usually a woman) is accompanied by a chorus who clap their hands. Drums accompany the dancing. The crowds make a circle around two dancers, the girl whirls gracefully grasping her wide skirt as the man, hands on waist, follows her, finally coming face to face with her. (Panamá)

Tango--a rhythmic Latin-American ballroom dance. (Argentina)

Los viejitos--danced for a fiesta by young men dressed up as very old men, wearing masks and dancing with canes, on which they lean heavily, keeping their bodies bent forward over the canes. The dance is religious in origin, with the pattern of a cross described on the floor. (from the state of Michoacán, Mexico)

La Virgencita (The Little Maiden)--primarily a social dance. It is also known as La Raspa, taken from the name of the music that accompanies it. (Mexico)



Sources: The Latin American Song Book. (New York: Ginn and Co., 1942.)

Arnold L. Haskell, The Wonderful World of Dance. (New York: Doubleday and Co., Inc., 1969.)

Anne Schley Duggan, Jeanette Schlotman, Abbie Rutlege, Folk Dances of the United States and Mexico. (New York: A. S. Barnes and Co., 1948.)

EDUCATION

The educational system in Spain and in the Spanish American countries has three levels: primary, secondary and university. The duration and importance of each one of these three levels of education are very distinct in the various Spanish-speaking countries.

For the most part schools in Spain were run by the Church, which only lost control of the educational system during the short-lived Republic, which in effect separated the Church from the State. Fundamentally, education has always had a public character, despite the fact that many of the Spanish universities were founded by Church officials. This character was also evident in the first universities created by the Spanish in the Americas in the middle of the 16th century, namely, those in Lima, Mexico and Santo Domingo. At the level of secondary education today, the teaching centers of the various religious orders compete in importance with those of the state.

Despite the law for free and compulsory education, Spain still remains one of the most illiterate of the European nations. About a fifth of the Spaniards over five years of age are illiterate. This is mostly due to lack of transportation, even though the government has built many schools. School for children is compulsory until they reach the age of fourteen, but the law is not actively enforced.

The environment in the Spanish schools is rather formal, and problems of discipline are rare. Spain prides itself in having one of the lowest percentages of juvenile delinquency in the whole world.

The scholastic day is long, extending itself generally until six in the afternoon. All students, however, have a recess or break at noon in order to go home for lunch. Before returning home after class, many students are accustomed to going to a café to have lunch with their friends.

In colonial times Latin American education was patterned after that of Europe. The sons of upper class dignitaries were trained to become professional leaders of the church. Some schools were opened for the Indians. These schools for the Indians were opened in 1536 in Mexico City and instructed them mostly in the faith and in manual arts. Leaders such as Sarmiento of Argentina urged that public schools be established to train criollos and make them fit to take on the responsibilities of government. But progress was slow and limited due to internal quarrels and the lack of a middle class to help finance the schools. The institutions of learning remained for the few who could afford them. To this day, even in the most advanced countries like Argentina, only about one-fourth of the elementary school children attend school. In Latin America as a whole, the vast majority of children drop out of school after third grade.

In past decades there have been great advances despite many controversies over who should control and dictate educational policies. For the most part, schools are private, although some are administered by religious agencies, others by individuals, and a few by foreign governments.

Most of the republics have universities which grant degrees in several disciplines. The departments of agriculture and economics have yet to enjoy the popularity of the academic sciences. Most curriculums are patterned after the German or French educational institutions. Most professors are prominent professional men who can only give part of their time to education. For this reason, they don't have the time to spend in interaction with the students.

Most of the universities are located in the capital cities, and very few dormitories exist. Students live at home with their parents or rent a room at a "pension." Athletic events and inter-collegiate social contacts are mostly non-existent. The universities only care for the academic education of the student.

University tuition is very reasonable or even non-existent. On the other hand, most primary and secondary school tuition is beyond the reach of the poor classes. As a result, this keeps the poor students out of the universities since they can't afford primary or secondary education.

In colonial times, the Spanish government took an active interest in higher education in its colonies. The first university in Latin America was founded in Santo Domingo, followed by the University of Mexico and the University of San Marcos in Lima. These universities offered courses in theology, sciences, language, history and anthropology, and in the latter part of the 18th century they were allowed to teach philosophy. Many of the colonists were dissatisfied with the type of education received in the colonies. So the ones who could afford it went to France, Spain or Portugal to obtain their degrees.

Through the Alianza para el Progreso many governments are making a real effort to remedy illiteracy in Latin America. Many factors contribute to this situation. First, some parts of the population remain isolated. Second, the population is growing rapidly, and third in the rural areas, children of school age are forced to help in the fields.

In industrialized countries like Argentina and Chile, a higher percentage of children can read and write. Argentina, aware of the need for more technical instruction, has inaugurated or established the Facultad de Educación Técnica and the Consejos Regionales de Educación Técnica. Likewise, Colombia has developed a program for the training of technicians in agriculture and industrial arts. Many countries like Ecuador are working with the OAS and the Alianza para el Progreso to provide scholarships for vocational training. Through a campaign of alfabetismo, the Mexican literary rate has advanced. There is no doubt that the governments of all the Latin American countries are striving to remedy the situation that exists. There has been some progress, but not enough. In Latin America the educational system, like the political system, has been constructed on a very idealistic basis. Many governments are working to provide a better education for a large portion of their children and illiterate adults and to upgrade the quality of their teachers.

In the Hispanic world, for the most part, boys and girls attend separate facilities. However, coeducational schools are established more often for the earlier grades than for the higher grades. Many students in the primary and secondary schools wear uniforms. This custom helps families with a large number of children in school to cut the cost of clothing, and at the same time, allows parents to send their children as well dressed as the other students.

Many schools occupy large houses that were owned by rich families. In many instances the school bears the name of a famous national hero. Schools are more formal than American schools. Students do not have a choice of subjects. The administration dictates which subjects the students must take and few electives are listed in the curriculum. Classes are much more formal than in the United States. Subjects are memorized from the textbooks and the teachers ask few questions. Before answering the teacher, the students must stand up. Schools have very little to do with the social life of the students, so no social events are planned during the year. A typical grading system is:

sobresaliente = excellent

noble = good

aprobado = fair

suspenso = failure

Another system of grading is:

A = sobresaliente

B = saliente

C = aprobado

F = suspendido

The chulito or checkmark (✓) indicates a correct answer.

MIGUEL DE UNAMUNO

ESCALA DE CALIFICATIVOS

17—18—19—20 —	EXCELENTE	—Habilidad excepcional
14—15—16	BUENO	—Progreso bueno
11—12—13	REGULAR	—Necesidad de mayor esfuerzo
09—10	DEFICIENTE	—Desaprobado
08 ó menos	MUY DEFICIENTE	

ESCALA DE COMPORTAMIENTO

18—19—20	EXCELENTE
15—16—17	BUENO
13—14	REGULAR
11—12	DEFICIENTE
10 ó menos	MUY DEFICIENTE

1.— La nota de comportamiento es un promedio equivalente al 50 % del comportamiento en las diversas asignaturas y el 50% de la Tutoría. Se incluye en la nota de comportamiento no sólo el aspecto disciplinario sino otros aspectos como responsabilidad, cooperativismo, etc.

2.— Si el alumno (a) tiene una nota deficiente en una asignatura y/o en comportamiento, los Padres de Familia tienen que hablar con el profesor y dicho profesor debe de firmar la libreta en la sección observaciones del Tutor.

3.— No se permite al alumno (a) repetir un año de estudios en el CEP (salvo caso excepcional).

4.—Los alumnos que incurran en serias faltas de disciplina se harán acreedores a separación del CEP, de acuerdo al dictámen emitido por la Dirección, igual con los que tienen matrícula condicionada.

5.— Los alumnos que al término del año lectivo, no hubieran cancelado el íntegro de la pensión anual, quedarán con sus documentos y certificados retenidos hasta la solución de dicha deuda, y arriesgarán la pérdida de su derecho de matrícula.

6.— El rol de los Padres de Familia en el proceso educativo es de tal importancia que Uds. tienen la obligación moral de acercarse al CEP durante el año para pedir informes sobre el rendimiento y comportamiento de sus hijos, así como el de asistir a las reuniones convocadas por la Dirección o Tutores. En caso de no cumplir con esta obligación, Uds. no tendrán razón alguna para reclamar las sanciones puestas.

COLEGIO PARROQUIAL
"NUESTRA SEÑORA DEL PILAR"

AREQUIPA

198....

SECUNDARIA Y

III CICLO E. B. R.

LIBRETA DE NOTAS E INFORMACION

ALUMNO ....

....

Nº Orden .... Nº Matrícula ....

Año .... Grado .... Sección ....

ALUMNO .... **Año** .... **Sección** .... **Nº** ....

AÑO ESCOLAR 198..	**1er. Periodo**	**2do. Periodo**	**3er. Periodo**	**4to. Periodo**		**Puntaje**	**Promedio Anual**	
1.—Leng. y Liter.								
2.—Inglés								
3.—Geo. Perú/Mundo								
4—Educ. Religiosa								
5.—Psicologia								
6.—Ec. Politica								
7.—Filosofia y Log.								
8.—Matemáticas								
9.—Educ. por el Arte								
10.—Educ. Fisica								
11.—H. Perú/Mundo								
12..—Cienc. Naturales								
13.—Form. Laboral								
14.—Educ. Civico Mit.								
—E. C. Patriótica								
—E. para la D. Civil								
—E. p. la Form. Mil.								

CURSO DE CARGO

1.—								

ASISTENCIA Y PUNTUALIDAD

Tard.	Justif.								
	Injustif.								
Faltas	Justif.								
	Injustif.								
Comportamiento									

	Observaciones del Tutor (a)		**Observaciones del PP. FF.**
PRIMERO			.... Firma del Padre o Apoderado
SEGUNDO			.... Firma del Padre o Apoderado
TERCERO			.... Firma del Padre o Apoderado
CUARTO			.... Firma del Padre o Apoderado

Arequipa, ... de .... de 198...

....

DIRECTORA

FESTIVALS, FIESTAS, HOLIDAYS, HOLYDAYS

Fiestas, festivals, feasts or holidays are community holidays. They are usually joyful fun and merry-making times held to commemorate or to signal notable events. They can really celebrate almost anything. A fiesta is a wonderful way to express joy and give thanks for something that has happened. They are joyous times because people's hearts are filled with happiness.

¡VAMOS A LA FIESTA!

Many of the Hispanic celebrations are derived from religious celebrations. Thus, the words holiday and holyday became synonomous. Celebrations may begin at dawn, with the noise of rockets firing and the ringing of church bells. Packages filled with candy and wrapped in fringed paper, brilliant colored tissue paper streamers, and delicious food and drink abound everywhere at a fiesta.

Some fiestas, such as those in celebration of national heroes and patriotic holidays, are celebrated in different ways and certainly on different dates in the many Spanish-speaking countries. Yet, because of the binding influence of the mother country, Spain, and the Catholic religion, there is a common thread and a pattern of similarity observable among all the countries.

The calendar which follows notes both secular and religious fiestas--independence days; birthdays of heroes, artists, writers; battles; holydays; festivals; saints' days. It is not complete, and teachers and students are encouraged to add their own celebrations through their own knowledge and/or research efforts. The calendar can be the source of cultural presentations and can help keep the Spanish classroom a Spanish cultural island.

ENERO

1. El Año Nuevo
La Circuncisión del Señor
Fallecimiento de Roberto Clemente.

2. San Fulgencio
San Gregorio
San Macario de Alejandría.
Fiesta del Santísimo Nombre de Jesús.
Día de la Victoria de Cuba.

3. Santa Genoveva

4. Santa Elizabeth Seton
San Tito, Obispo
Fallecimiento de Benito Pérez Galdós.
San Benito, Obispo

5. San Simeón
San Telésforo

6. La Epifanía (Día de los Reyes Magos)
Día de los Niños, Uruguay

7. San Luciano
Fiesta de la Sagrada Familia

8. San Apolinares
Feliz Cumpleaños a José Ferrer

9. San Julián
Santa Basilisa
Día de los Martires, Panamá
Feliz Cumpleaños, Fernando Lamas

10. San Guillermo
Nacimiento de Manuel Zeno Gandia P.R.

11. San Teodosio
Naciemiento de Eugenio María de Hostos, P.R.

12. San Aelred, Abad

13. Santa Verónica de Milán

14. San Félix
San Hilario
Fallecimiento de Francisco Ayerra, P.R.

15. San Pablo
San Mauro
Día del Maestro, Venezuela

16. San Fulgencio, Obispo de Écija
San Marcelo
San Honorato

17. San Antonio, España, Patrón de los Monjes
Nacimiento de Pedro Calderón de la Barca, España

18. Cátedra de San Pedro en Roma

19. San Canuto
San Abacuc
San Eulogio
San Fructuoso, Obispo de Tarragona
San Mario
Santa Marta

20. San Fabián
San Sebastián, Patrón de Cartagena, Colombia

21. Santa Inés
Día de la Altagracia, Rep. Dominicana

22. San Vicente
San Anastasio

23. San Raimundo de Peñafort
Santa Emerenciana
San Ildefonso, Arzobispo de Toledo

24. San Francisco de Sales
San Timoteo, España, Colombia

25. Conversión de San Pablo

26. San Policarpo, Obispo
Día de Duarte, Rep. Dominicana

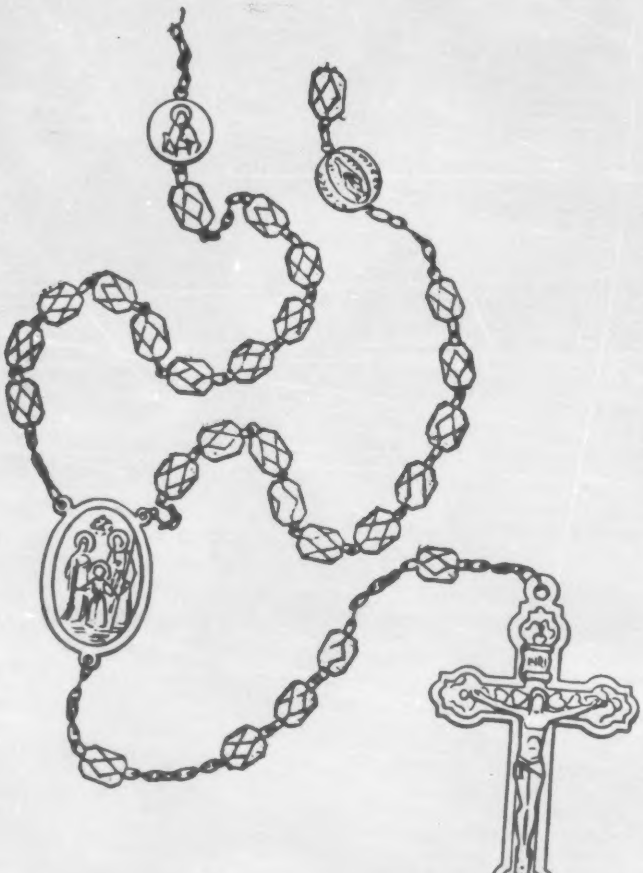
27. Santo Tomás de Aquinas
San Juan Crisóstomo
San Pedro Nolasco
Santa Ángela Merici

28. Nacimiento de José Martí, Cuba

29. San Francisco de Sales

30. San Martina

31. San Juan Bosco



ROSARIO — string of beads used in counting the prayers to the Virgen Mary. It is also the name given to girls in the Hispanic world, in honor of the Virgen of the Rosary.

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FEBRERO

1. San Ignacio, Obispo
   San Cecilio, Obispo de Granada

2. Purificación de la Sma. Virgen María

3. San Blas, Obispo

4. San Andrés Corsini
   San Juana de Valois

5. San Felipe de Jesús
   Santa Aqueda

6. San Tito
   Santa Dorotea

7. San Romualdo, Abad

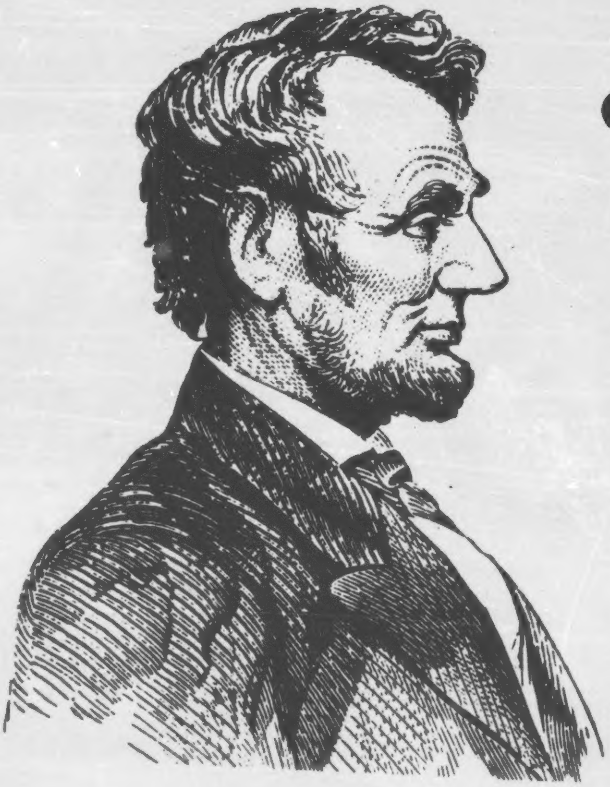
8. San Juan de Mata

9. San Cirilio de Alejandría
   Santa Apolonia

10. San Escolástica

11. Aparición de la Virgen en Lourdes
    San Severino, Abad

12. Santa Eulalia de patrona de Barcelona
    San Benedictino de Anian
    Día de Abraham Lincoln, EE.UU.



13. Santa Catalina de Ricci

14. San Valentino

15. Fallecimiento de Gonzalo Jiménez de Quesada, Colombia
San Faustina
San Jovita

16. Día de los Santos Reyes
San Juan de Britto, Martir
San Onesimo

17. San Flaviano, Obispo

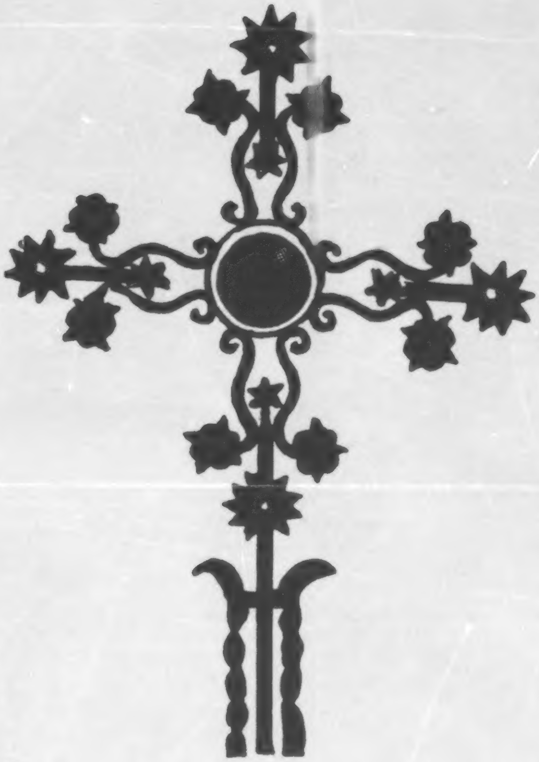
18. San Simeón
Santa María Bernarda de Sonbiron

19. San Barbato, Obispo

20. San Eucherio, Obispo

21. San Severiano, Obispo

22. La Cátedra de San Pedro en Antioquia
Día de Washington EE.UU.



23. San Pedro Damiano
San Sereno

24. San Matías

25. Nacimiento de José de San Martín, Argentina
San Tarasio

26. San Porfirio, Obispo

27. Independencia, Rep. Dominicana, 1844
San Gabriel de la Dolorosa
San Leandro de Sevilla

28. San Romano, Abad
San Lupicino, Abad

29. San Osvaldo, Obispo

V MARZO

1. San David, San Rosendo Obispo, Día de los Héroes, Paraguay
San Albino, Obispo

2. San Simplicio, Papa
San Bartolomé Gutiérrez, Mártir (México)

3. San Celedonia
San Emeterio
Día Nacional, Marruecos

4. San Casimiro
San Lucio

5. San Adrián
San Eubulo

6. Santa Perpetua
Santa Felicidad

7. Santo Tomás de Aquino

8. San Juan de Dios

9. Santa Francisca Romana
Santo Domingo Savio

10. Cuarenta Mártires de Sebaste

11. Santo Eulogio

12. San Gregorio I el Magno, Papa y Doctor

13. Santa Eufrasia

14. Santa Maude

15. Santa Luisa de Marillac
San Raimundo de Fitero, Adad

16. San Abrahan
Santa María

17. San Patricio

18. San Cirilo de Jerusalén
San Braulio, Obispo de Zaragoza

19. San José

20. Semana de Turismo, Uruguay

21. San Benito, Abad
Nacimiento de Benito Juárez, México

22. Emancipación de Puerto Rico

23. Fiesta de San Alfonso Mogrovejo Toribio de Lima
San José Oriol Barcelona

24. San Gabriel Arcangel
San Simon

25. Solemnidad de la Anunciación de la Virgen Maria

26. San Luger, Obispo

27. San Juan Damasceno

28. Terminación de la Guerra Civil Española
San Juan Capistrano

29. San Jonás

30. San Climaco

31. San Benjamín

ABRIL

1. San Hugo, Obispo
2. Francisco de Paula
3. Santo Ricardo de Chichester
4. San Isidoro, Arzobispo
5. San Vicente Ferrer
6. San Celestino, Papa
7. San Hegesipo
8. San Perpetuo, Obispo
9. Santa María de Egipto
   San Juan Patriarca de Alejandría
10. San Bademo
11. San Leoñ I, Papa
    Día de Juan Santamaría, Costa Rica
12. San Julio, Papa
13. San Hermenegildo
14. San Pedro González
    San Justino
    San Tiburcio
    San Valeriano
    San Máximo
    Dia Panamericano
15. San Paterno, Obispo

16. Dia de José de Diego, Puerto Rico
San Bernardita
Santo Toribio de Liebana

17. San Aniceto
Beata María Ana de Jesús de Madrid

18. San Apolonio

19. Aniversario de los "Treinta y Tres," Uruguay
Primer movimiento de Independencia, Venezuela

20. San Marcelino, Obispo

felices
pascuas

21. San Anselmo

22. San Sotero, Papa
San Cayo
San Leonides

23. Día de la lengua;
Día del libro (Hispano América)
San Jorge, Patrón de Alcoy, España

24. San Fidel de Sigmatinga

25. San Marcos, Evangelista

26. San Cleto
San Marcelino

27. San Pedro Canisio
Nuestra Señora de Monserrate, Patrona de Cataluña
Santo Toribio de Mogrovejo, Obispo

28. San Pablo de la Cruz
San Vidal
San Prudencio, Obispo

29. San Pedro de Verona

30. Santa Catalina de Sena

MAYO

1. San Felipe y Santiago, Apóstoles
   Día Internacional del trabajo
   San José trabajador

2. San Atanasio, Obispo

3. Invencíon de la Santa Cruz
   San Alejandro
   San Evencio

4. Santa Mónica

5. Victoria de la ciudad de Puebla contra los franceses, México
   San Pío V, Papa

6. San Juan

7. San Estanislao

8. Aparición de San Miguel

9. San Gregorio Niaceno

10. San Antonio
    San Gordiano
    San Epímaco
    Beato Juan de Áuila, Ciudad Real

11. Santa Lucia Filippini

12. San Nereo
    San Aquileo
    Santa Domitila
    San Pancracio
    Santo Domingo de la Calzada

13. San Roberto Belarmino

14. San Bonifacio
Independencia de Paraguay, 1811

15. San Juan Bautista de la Salle
San Isidro, Labrador

16. San Ubaldo
San Juan Nepomuceno

17. San Pacual Bailón

18. Batalla de las Piedras, Uruguay

19. San Pedro Celestino
Santa Pudenciana

20. Día de la Independencia de Cuba, 1902
San Bernardino de Sena

21. San Hospicio

22. Santa Rita de Cascia
Santa Julia
San Juan Bautista de Rossi

24. San Donatián
San Rogatián
María Auxiliadora

25. San Gregorio VII, Papa
Santa Magdalena Sofía Barat
San Urbano, Papa

26. San Felipe de Neri
San Eleuterio, Papa
San Agustín, Apostol de Inglaterra

27. Santa María Magdalena de Pazzi
San Beda el Venerable
San Juan I, Papa

28. San Agustín de Contorbery, Arzobispo

29. San Sirilo

30. San Juana de Arco/Dia de Pentecostes
San Félix I, Papa
San Fernando, Rey de Castilla y León/Santa Ángela

31. Santa Ángela de Merici
Santa Petronila
Festividad de la Sma. Virgen María,
Día de la Conmemoracíon, EE.UU., P.R.

JUNIO

1. San Justino
   San Pamfilo

2. San Marcelino
   San Pedro
   San Erasmo, Obispo

3. Santa Cleotilde

4. San Francisco Caracciolo

5. San Bonifacio, Obispo

6. San Norberto, Obispo

7. San Roberto de Newminster
   San Claudio

8. San Medardo

9. San Primo
   San Feliciano

10. Santa Margarita, Reina de Escocia

11. San Bernabé

12. Día de la Paz, Paraguay
    Independencia, Filipinas
    San Juan de Sahagún

13. San Antonio de Padua

14. San Basilio el Grande

S. PETRVS
S. PAVLVS

15. Accíon de Gracias, Colombia
San Vito
San Modesto

16. Nuestra Señora del Perpetuo Socorro

17. San Ávito, Abad

18. San Efrén
San Marcos

19. Aniversario de Artigas, Uruguay
Santa Juliana de Falconieri

20. Santa Florentina de Sevilla
Día de la Bandera, Argentina
San Silverio

21. San Luis Gonzaga

22. Santo Tomás More
San Paulino

23. Santa Eteldreda

24. San Juan Bautista
Batalla de Carabobo, Colombia
Día del campesino, Perú
Cumple años del rey de España.

25. San Guillermo, Abad

26. San Juan
San Pablo

27. Nuestra Señora del Perpetuo Socorro

28. San Ireneo, Obispo

29. San Pedro y San Pablo, Colombia, Costa Rica, Perú.

30. Día del Ejército, Guatemala

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JULIO

1. Festividad de la Preciosa Sangre de Nuestro Señor.
   Día de la Libertad, Surinám

2. La visitación de la Virgen
   San Martiniano

3. Día del Niño, Argentina
   San León II

4. Día de la Independencia, EE.UU., 1776
   Santa Berta

5. Independencia de Venezuela, 1811
   San Antonio María Zaccaria

6. Santa María Goretti

7. San Fermín, Patrón de Pamplona, España.
   San Cirilo

8. Santa Isabel de Portugal

9. Proclamación de la independencia, Argentina, 1816
   Fiesta de Nuestra Señora de Chiquinquirá, Colombia

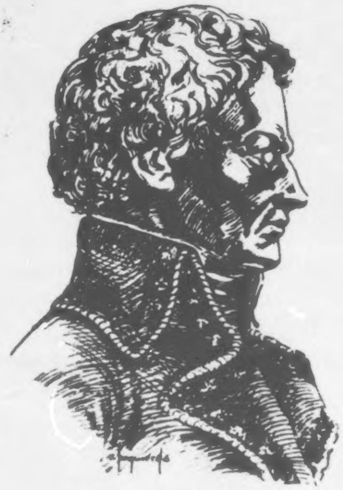
10. Santa Rufina
    Santa Segunda

11. San Pio I
    Santiago, Obispo

12. San Juan Gualberto
    San Félix
    San Nabor

13. San Anacleto

14. San Buenaventura



Francisco Miranda,
precursor de la independencia.

15. San Enrique

16. Día de la Virgen del Carmen
Día de la Trinitaria, Rep. Dominicana

17. Día de Muñóz Rivera, P.R.
San Alejo
El Triunfo de la Santa Cruz

18. Día de la Constitución, Uruguay
Aniversario del Novimiento Nacional, España
San Camilo de Lelís
Santa Sinforosa

19. San Vicente de Paúl

20. Independencia de Colombia, 1810
San Jerónimo
Santa Margarita

21. Santa Práxedes

22. Santa María Magdalena

23. San Apolinar
San Liborio

24. Nacimiento de Simón Bolivar, Venezuela
San Francisco Solano

25. Fiesta de Santiago, Apostol, Patrón de España
San Cristóbal

26. Día de la Revolución, Cuba
Santa Ana, madre de la Virgen María

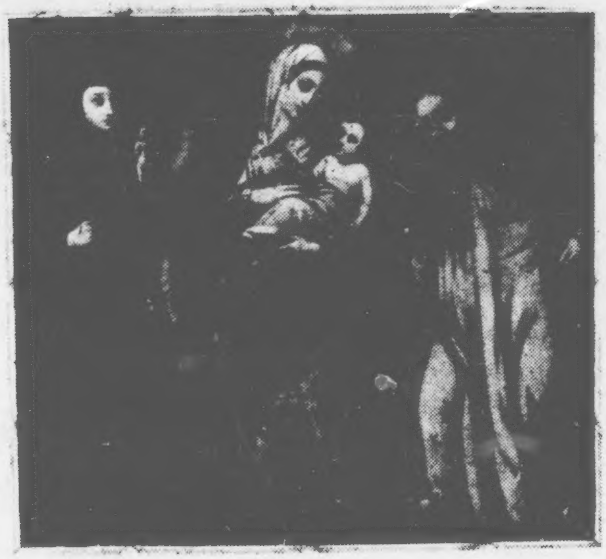
27. Día de José C. Barbosa, P.R.
San Pantaleón

28. Independencia del Perú, 1821
Celebración de San Ignacio, Guanajuato, México.
Santa Catalina de Mallorca.

29. Santa Marta
Santa Beatriz
San Simplicio

30. San Abdón
San Senen

31. San Ignacio de Loyola



Nuestra Señora de Chiquinquirá (Colombia)

AGOSTO

1. San Pedro ad Víncula
   Los Santos Macabeos

2. Nuestra Señora de los Ángeles, Costa Rica
   San Alfonso de Ligorio
   San Esteban
   San Pedro de Osma, Obispo.

3. Día del empleado, El Salvador
   Invención de San Esteban

4. Santo Domingo de Guzmán

5. Santa María de Las Nieves

6. Independencia de Bolivia, 1825
   Fundación de Santa Fe de Bogotá, Colombia
   San Agapito

7. Batalla de Boyacá, Colombia
   San Cayetano
   San Donato

8. San Ciriaco

9. San Juan María Vianney
   San Justo/San Pastor de Alcalá de Henares

10. Independencia, Ecuador, 1809
    San Lorenzo

11. Santa Filomena
    Santa Susana

12. Santa Clara

13. Fiesta de Cuauhtemoc, México
    Caída de Tenochtitlan, México
    San Ipólito

14. El Misterio de Elche, Valencia, España

15. Día de la Asunción, Paraguay, España, Argentina, Chile
Día de la Madre, Costa Rica

16. Día del Niño, Paraguay,
Día de la Restauración, Rep. Dominicana
San Juaquín

17. Fallecimiento de San Martín, Argentina
San Jacinto

18. San Agapito
San Roque/Santa Elena

19. San Juan Eudes

20. San Bernardo, Abad

21. San Juana Francisca de Chantal

22. Inmaculado Corazón de Maria
San Timoteo
San Hipólito

23. San Felipe Benicio

24. San Bartolomé

Santa Rosa de Lima (Perú)

25. Independencia, Uruguay, 1825
Día de San Luis
Balboa descubre el Oceano Pacífico, 1513
Santa Micaela del Smo. Sacramento, Madrid

26. San Caferino

27. San José de Calasanz

28. San Agustín
San Hermes

29. Degollacíon de San Juan Bautista
Santa Sabina

30. Santa Rosa de Lima, el Perú
San Felix

31. Independencia de Trinidad y Tobago
San Ramón Novato
Santo Dominguito del Val, Zaragoza

SEPTIEMBRE

1. San Gil
   Apertura del Congreso de la Unión de México.
   Los doce Hermanos Mártires.

2. San Esteban, Rey

3. San Gregorio

4. Santa Rosalía

5. San Lorenzo Justiniano
   San Vitorino

6. San Eleuterio

7. Día del Trabajo de R. R. y los EE/UU.

8. La Natividad de la Sma. Virgen María
   San Adrián

9. San Gregorio
   San Pedro Claver

10. San Nicolás de Tolentino

11. Día del Maestro, la Argentina
    San Proto
    San Jacinto

12. El Santísimo Nombre de María

13. San Juan Crisóstomo
    San Eulogio

14. Batalla de San Jacinto, Nicaragua
    La exaltación de la Santa Cruz

15. Independencia de Costa Rica, 1812; Guatemala, 1821; Honduras 1821; Nicaragua, 1821
Independencia El Salvador, 1821

16. Independencia de México, 1810
San Cornelio
San Cipriano, Beato Juan Macias
Santa Lucía
San Geminiano
San María de Rupe

17. La Impresión de las SS. Llagas en el cuerpo de San Francisco.

18. Independencia de Chile, 1810
José de Cupertino

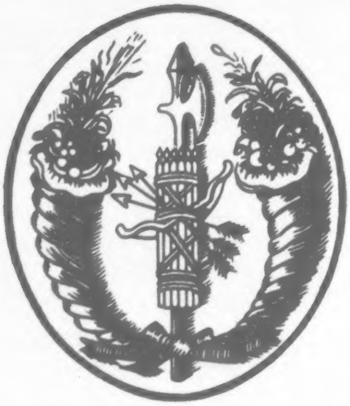
19. Día del Ejército, Chile
San Jenaro

20. San Eustaquio

21. San Mateo

22. Santo Tomás de Villanueva
San Mauricio

23. Santa Tecla
San Lino



El Escudo de Armas de la Gran Colombia.

24. Nuestra Señora de La Merced

25.

26. San Cipriano
Santa Justina

27. San Cosme
San Damián

28. San Veneslao

29. Día de la Victoria, Paraguay
Dedicación de San Miguel Arcángel

30. San Jerónimo

OCTUBRE

1. San Remigio
   El Santo Ángel Custodio

2. Los Santos Ángeles de la Guarda

3. Nacimiento de Francisco Morazán, Honduras
   Santa Teresa del Niño Jesús
   San Gerardo

4. San Francisco de Asís

5. San Plácido

6. San Bruno

7. Nuestra Señora del Rosario
   San Marcos, Papa

8. Santa Brígida

9. San Luis Beltrán, obispo de Valencia
   Independencia de Guayaquil, Ecuador
   Día de la Madre, Argentina
   Día Nacional de la Dignidad, el Perú
   San Juan Leonardi
   San Eleuterio
   San Rústico

10. San Francisco de Borja

11. Día de la Revolución de Panamá
    La Maternidad de la Virgen María
    Nuestra Señora del Pilar

12. Día de la Raza
    Nuestra Señora del Pilar

13. San Eduardo

14. San Calixto

15. Santa Teresa de Ávila

16. Santa Eduviges

17. Fallecimiento de Bernardo O'Higgins, Chile
San Ignacio de Antioquia
Santa Margarita María Alacoque

18. San Lucas

19. Día de la Madre, Argentina
San Pedro de Alcántara

20. Revolución de Guatemala
San Juan Cancio

21. Día de las Fuerzas Armadas, Honduras
San Hilarión
Santa Úrsula
La Pureza de María

22. Nacimiento de Dámaso Alonso, director de la Real Academia de Lenguas

23. San Teodoro
San Antonio María Claret, Cataluña

24. San Rafael, Arcangel
Día de las Naciones Unidas

CRISTOBAL COLÓN

25. Nacimiento de Pablo Picasso, España
San Crisanto
Santa Daría

26. San Evaristo

27. San Frumentio

28. Día de los Veteranos de P.R.
San Simón
San Judas

29. San Narciso

30. San Marcelo

31. Vigilia de Todos los Santos

NOVIEMBRE

1. Fiesta de Todos los Santos

2. Conmemoración de Todos los Fieles Difuntos

3. Independencia de Panamá, 1903
Independencia de Cuenca, Ecuador
San Martín de Porres

4. San Carlos Borroneo
San Vidal
San Agrícola

5. Primer grito de Independencia, El Salvador
Fiesta de las Sagradas Reliquias

6. San Leonardo

7. Fallecimiento de José Campeche, P.R.

8. La Fiesta de Las Sagradas Reliquias

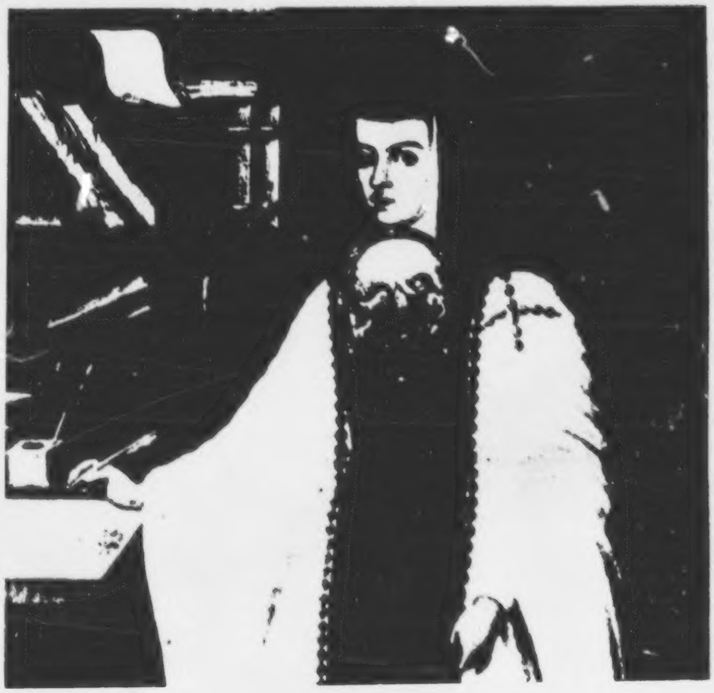
9. Dedicación de la Archibasílica del Salvador
San Teodoro

10. Fallecimiento de Lola Rodríguez de Tío, P.R.
San Andrés Avelino
San Trifón
Santa Ninfa

11. Independencia de Cartagena, Colombia
San Martín
San Menas

12. Nacimiento de Sor Juana Inés de la Cruz, México
San Mártin I

Sor Juana Inés de la Cruz (México)



13. San Diego

14. San Josafat
San Didaco

15. San Alberto Magno
Fallecimiento de Luis Muñóz Rivera, P.R.

16. Santa Gertrudis

17. San Gregorio

18. Dedicación de las Basílicas de San Pedro y San Pablo

19. Descubrimiento de P.R. por Colón, 1493
Santa Isabel

20. Aniversario de la Revolución Mexicana
San Félix de Valois

21. Presentación de la Virgen María

22. Santa Cecilia

23. San Clemente
Santa Felicidad

24. Nacimiento de Fray Junípero Serra, 1749
San Juan de la Cruz
San Crisogono

25. Fallecimiento de Diego Rivera, México
Santa Catalina

26. San Silvestre
San Pedro de Alejandría

27. Día de Acción de Gracias, P.R.
Fiesta de Nuestra Señora de la Medalla Milagrosa

28. Santiago de la Marca de Ancona

29. San Saturnino

30. Nacimiento de Cayetano Col y Toste, P.R.
San Andrés

DICIEMBRE

1. San Eligio
Fallecimiento de Hernán Cortes

2. Santa Bibiana

3. San Francisco, Javier

4. San Pedro Crisólogo
Santa Bárbara

5. San Sabas, Abad

6. San Nicolás

7. San Ambrosio

8. La Inmaculada Concepción
Día de la Madre, Panamá
Día de las Playas, Uruguay

9. Fallecimiento de Juan la Cierva, España
Inventor del autogiro

10. Día de los Derechos Humanos
Nacimiento de María Bibiana Benítez, P.R.
Santa Eulalia

11. San Dámaso

12. Nuestra Señora de Guadalupe, patrona de México y las Américas
Día del Indio, El Salvador
Santa Eulalia de Mérida

13. Santa Lucía

14. San Juán de la Cruz

15. San Mesmino

16. San Eusebio
Primer día de las Posadas, México

17. Fallecimiento de Simón Bolívar, Venezuela

18. San Gatiano

19. San Nemesión

20. San Filogonio
Santo Domingo de Silos, Abad

21. Santo Tomás, Apostol

22. San Francisco Xavier Cabrini

23. San Sérvulo

24. Nochebuena
San Delfino, Santa Emiliana

25. La Natividad del Señor

26. San Esteban

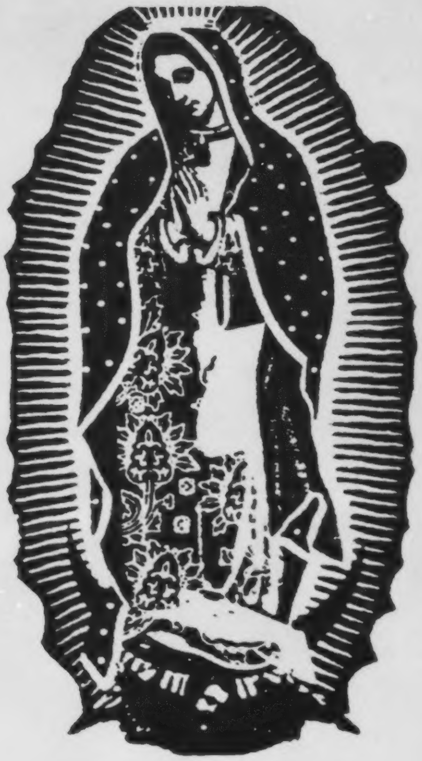
27. San Juan Evangelista

28. Fiesta de Los Inocentes

29. Santo Tomás de Canterbury

30. San Sabino, Obispo

31. San Silvestre
Santa Catalina Laboure
La Nochevieja



Nuestra Señora de Guadalupe

FIESTAS IN SPAIN

Many celebrations take place in Spain during the year. Some are religious and others are secular.

On January 6th, the boys and girls place their shoes, with a little straw for the camels, on the balconies to receive gifts from the Wise Men.

January 17th is the "Día de San Antón" the protector of animals. The owners of pets and domestic animals gather in front of the churches with their colorfully decorated creatures to have the priest bless them. Each of the animals is fed a blessed barley cake.

Three days preceding Lent the Spaniards celebrate a Carnival season. Everyone, young and old, gets dressed in a masquerade costume and participates in the fun of the music, dancing, feasting and parties of the celebration.

Holy Week is a moving religious drama beginning on Palm Sunday and ending on Easter Day. On Holy Thursday the faithful visit three churches to gain special indulgences. The altars are completely bare of statues, crucifixes or decorations. Instead, there is a huge arrangement of candles and wheat plants which have sprouted in the dark so that they grow white. These displays are called "Monumentos." Families commemorate the Last Supper with a feast, following the visit to the places of worship.

Every city and town observes Holy Week, but it is in Seville that the most spectacular pageant is seen. Once a year the statues of the Virgin, Christ, and the Apostles are taken by loving hands from their sacred niches in the cathedral and placed on pasos (floats). These pasos are accompanied by a military band and followed by the clergy, choir boys and hundreds of penitents. The processions begin at sunset on Good Friday and frequently last through the night.

The dominant feature of the procession is the Virgin, dressed in the most expensive robes, and embellished with her most precious jewels. The ladies of the court used to compete with each other in lending their treasures for the Virgin to wear, and often the train of the robe, embroidered in rare gems and gold, reached over the edge of the paso.

The penitents are all dressed alike in garments which surprisingly resemble those of the American Ku Klux Klan and which completely conceal the identity of the wearer. All are barefooted, the white feet of the Hidalgo side by side with those who never have owned a pair of shoes. The faces of the men are never seen; only the eyes can be sighted. Women do not cover their faces nor uncover their feet. They are dressed in deepest mourning with the black mantilla over their head.

On Easter Sunday the bells of the city ring the glorious Easter tidings; the cathedral, so dark all week, is aglow with lights; the black dresses are changed to beautiful outfits, and the greeting "Christ is risen!" is heard everywhere.

Between May 15 and 30 many people from Madrid go to the chapel of San Isidro, a humble laborer, who was so devout that it was said that his prayers always brought rain when it was needed. It is said also that the angels descended from heaven to help the saint plow the ground. On one occasion when he was harvesting and his oxen were thirsty, he caused a fountain of fresh water to appear. Tradition says that Prince Philip was healed of an incurable illness by drinking water from this miraculous fountain. Today crowds go there to drink the water, as well as to enjoy a day of festivity.

In the town of Alcoy, Alicante, the Patron Saint is San Jorge. In 1276 the patron saint appeared mounted on a white stallion. The good saint fought the Moors and lifted the siege of the city. In his honor, the people of Alcoy commemorate the victory on the 23rd of April, with a celebration that lasts three days. The Alcoy castle is rebuilt of papier-maché. There are processions, ceremonies, fireworks and a recreation of the battle.

Two weeks after Easter Sunday the people of Seville celebrate what many people consider the Queen of Fairs. Tents are raised in the fairgrounds, and people eat, dance and watch the flamenco artists perform. Some of these tents are for the general public. Others belong to the rich families who entertain their friends and acquaintances. Beautiful horses parade through the grounds, the riders dressed in short jacket, boots and Cordobes' hat. Mounted on back is a beautiful girl dressed with ruffled train, her hair decorated with carnations, the national flower of Spain. The older sevillanos ride the fairgrounds on carriages pulled by richly harnessed horses.

Each afternoon a bullfight takes place in the most beautiful bull-ring in the world, "La Real Maestranza." Some of the most famous bullfighters perform, with bulls of some of the best known cattle ranches. On the outskirts of the city, the livestock fair takes place. Every day the peasants buy or sell horses, mules or donkeys. The gypsies are some of the most astute businessmen, and are quite clever in determining the price of the animals. It is no wonder that the "Feria in Seville" is considered one of the most beautiful, colorful and joyful of all Spanish festivities.

The second week in July the city of Pamplona, in Navarra, explodes. The young men do not sleep, they spend the night dancing and drinking from a bota (small leather wine-bag). At six o'clock in the morning the sounds of a rocket announce that the running of the bulls has begun. The bulls for the afternoon bullfight gallop by Chapitelas street, on their way to the ring, led by the bell-ox. The young men run ahead of the black monsters unafraid, because there is a legend that says:

> Él que se levanta pa'correr
> delante los toros ya verá
> como San Fermín que todo lo ve
> y si tienes fe y si tienes fe
> te levantarás riau, riau.

Christmas is the longest and most important celebration of the year. Two weeks before Christmas the women begin to cook, and the families go to the countryside to search for moss, tree branches, ferns and tree bark to reproduce the setting in Bethlehem. The background for the grotto is fashioned of blue tissue paper, with silver stars glued at intervals, and a silver crescent for the moon. The base of the Nativity scene is made of boxes covered with a dark green or grey canvas. The figures of Mary, Joseph and the Christ Child are at the center of the scene. The figures can be bought in stalls during the Christmas season or made at home. The three Kings: Melchor, Gaspar, and Baltasar, with their camels are moved every day toward the grotto until they reach it on January sixth. A waterfall descends from an opening in the rocks. It is made of cotton and see-through plastic paper; at the base there is a lake fashioned with a mirror, where tiny swans swim.

In Spanish-speaking countries, nearly every family sets up a Nativity scene (portal). Each family tries to outdo the others. During the Christmas season people go to see and admire each other's displays. Some are very elaborate with parents doing most of the work, spending months making the tiny figures and houses. The portal (pesebre) may fill the entire room.

On Christmas Eve, villancicos (Christmas carols) are sung in the homes, and in the streets groups of boys and girls go singing accompanied with guitars. Midnight mass is celebrated at 12 o'clock, and then follows the traditional Christmas Eve supper, which lasts until three in the morning.

Some of the special foods for Christmas are: buñuelos (doughnuts soaked in syrup) and turrones (nougat paste made of almonds, pine kernels, nuts and honey). (For more information and recipes, see pages 193-210.)

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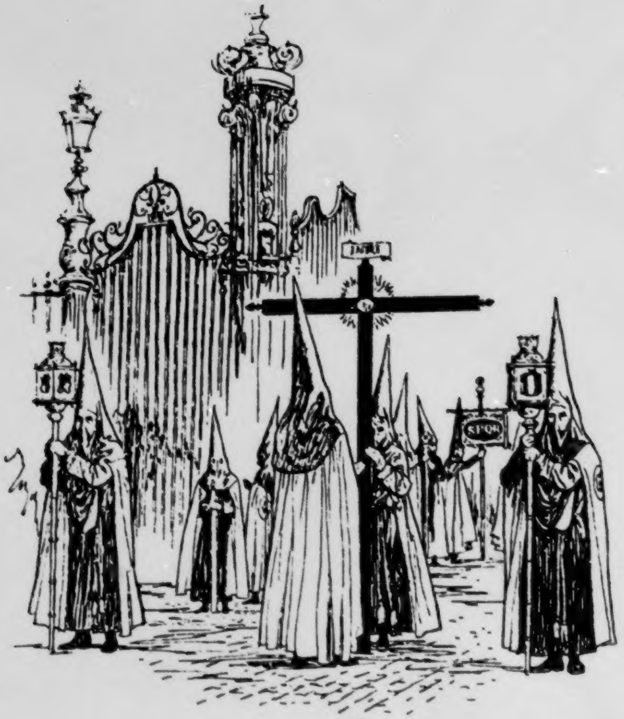

HOLY WEEK PROCESSION IN SEVILLE — The Brothers of a "cofradía", clad in their mediaeval costumes, get ready to parade through the streets of the city.

LA FIESTA QUINCEAÑERA

At fifteen, Hispanic girls celebrate their coming of age with a "Fiesta Quinceañera," an affair that can be quite elaborate. Some of these parties are planned one or two years in advance, and can involve the entire family. The day starts with a mass of thanksgiving, then there is a party in a club or restaurant. Everybody wears formal attire and a full meal is served. The girl is the "Belle of the Ball" and receives the attention usually bestowed on a queen.

NOVEDADES
EL MEJOR DIARIO DE MEXICO

SABADO 29 DE MARZO DE 1975

En los XV Años de Miriam Knowles

Miriam Knowles Saloma celebró sus 15 años con una misa de acción de gracias y recepción posterior. La acompañan sus padres señores James W. Knowles y Ana María Saloma de Knowles, así como sus abuelos licenciados don Luis G. Saloma y señora Dolores Merchand de Saloma, quienes fueron sus padrinos. Miriam recibió congratulaciones de amigos, compañeros y familiares.

Bogotá Social

Alejandra Echavarría Jiménez ofreció anoche una fiesta juvenil en su residencia para celebrar sus 15 años, a la cual asistieron numerosas niñas y jóvenes de la sociedad.

6-B - EL TIEMPO - DOMINGO 14 DE SEPTIEMBRE DE 1980

FIRST COMMUNION

When children are seven or eight years old, they are prepared to receive Holy Communion. This solemn ceremony takes place in a church in the spring. The girls dress in long gowns, their hair covered with a long veil. In their gloved hands they hold a bouquet of Easter lilies, tied with a white ribbon. The boys wear a white suit or a navy blue suit with a white satin arm band, and carry a wax candle (cirio). After the ceremony each child distributes engraved cards (registros) with the name of the child, the name of the church where the child received Communion, and the date on which ceremony took place.

Following the ceremony the parents give a party which can be very elaborate. They may hire an orchestra and buy a big cake, or if the family can't afford it, a simple breakfast is prepared. For occasions such as these, families spend more money than they can reasonably afford. "Echar la casa por la ventana" is considered a must, on such special days as the First Communion.

FOODS AND RECIPES OF THE HISPANIC WORLD

The number of Spanish-speaking countries, the many ethnic influences on them, and the range of products available have naturally fostered a delicious diversity in Hispanic cuisine.

Included here are descriptions of popular Mexican dishes together with a glossary of their ingredients, a list and description of Hispanic foods, and representative recipes from Bolivia, Spain, Perú, Puerto Rico, Colombia, Costa Rica, Cuba, Mexico, and El Salvador. Members of the Spanish-speaking community in Hawaii have contributed their favorite recipes--their names follow their contributions. Recipes are given here for:

Arroz con leche
Sopaipillas
Flan
Ceviche peruano
Sangría
Paella
Tortilla española
El Yunque
Arequipe
Tortitas de queso
Frijoles negros
Chiles rellenos
Chile con queso
Flautas
Almojábanas
Empanadillas de carne
Gazpacho
Buñuelos
Buñuelos de huevo
Bacalaítos
Artichokes
Guacamole mexicano
Arroz con pollo
Picadillo a la cubana
Arroz con gandules
Achote oil

MEXICAN KITCHEN TALK

Taco--a crisp tortilla stuffed with meat and shredded lettuce, topped with grated cheese.

Enchilada--a tortilla dipped in the chile sauce stuffed with cheese and onions or meat, rolled and topped with more cheese, sauce and onions.

Tamale--tasty meat and red chile wrapped in corn husks, which has been spread with "corn masa" then cooked in steam.

Chile relleno--selected green chile, stuffed with cheese dipped in egg batter, and deep fried to a golden brown.

Tostada--a crisp tortilla with refried beans, melted cheese, lettuce and topped with grated cheese.

Tortilla--thin pancake-like bread, of corn or white flour. Main ingredient of tacos or enchiladas.

Chimichanga--deep fried meat burro topped with sour cream, and guacamole garnish.

Flauta--tasty meat wrapped in corn tortilla, deep fried and garnished with guacamole.

GLOSSARY OF INGREDIENTS

Achiote (pepitas de achiote)--annatto seeds.

Ancho chile pepper (ancho)--reddish brown, heart-shaped chile pepper with a strong but not overpowering flavor.

Chayote squash (chuchu, christophine)--mirliton, vegetable pear.

Coriander (cilantro, coriandro, culantro)--both leaves and seeds are used in Mexican cooking.

Cumin (comino)--cumin plant and seed.

Epazote (pazote)--Jerusalem oak pazote.

Frijoles negros (black beans)--turtle beans, black turtle soup beans; flat.

Jalapeño--green chile pepper.

Jícama--turnip-like tuber with radish-potato texture and flavor.

Pepitas (pepitas de calabaza)--pumpkin seeds.

Plátano--bananas

Hojas de plátano--plantain leaves

FOODS OF THE HISPANIC WORLD

FRUITS

Granadilla	tamarind
Granada	pomegranate
Zapote	zapota fruit
Chirimoya	sap (sweet)
Guanábana	sap (sour)
Pomarrosa	rose apple
Curuba	passion fruit
Guayaba	guava
Mamoncillo	honey berry

BREADS

Pan de yuca--fresh cheese and yucca flour, shaped like fingers and baked.

Almojábanas--fresh cheese (cuajada) baked and shaped like rolls.

Mojicones--sweet bread with a top hat, sprinkled with sugar.

Pan francés--French bread.

Bolillos--very thin bread. (México)

Torrejas--biscuit dough fried in very hot oil.

Crepas--silver-coin size pancakes.

Mogolla--very heavy, dark bread, made with whole wheat.

Sopaipillas--fried bread.

Pan de luna--croissants.

Mantecada--somewhat like pound cake.

Ponqué de libra--pound cake.

Ponqué, Torta, Bizcocho--cake.

Buñuelos--doughnuts. In Colombia they are soaked in syrup.

Torta de reyes--cake baked on Epiphany or Day of the Magi.

Huesitos de santo--femur-shaped cookie baked for the celebration of All Soul's Day.

SOUPS

Caldo de pescado--fish broth.

Ajo blanco con uvas--cold soup of Málaga almonds and muscatel grapes. (Andalucía)

Gazpacho--cold soup made of tomatoes and cucumber.

Fabada asturiana--bean soup.

Locro--stew/soup of potatoes and cheese, served with avocado. (Ecuador)

Sancocho--chicken soup with vegetables. (Panamá)

Ajiaco--soup made with broth, potatoes, corn, chicken, beef and served with "huascas," heavy cream and sliced avocado.

Cuchuco--broth, potatoes, cabbage, pork and peas. Thickened with corn or wheat flour.

Masamorra--broth, potatoes, carrots and peas. Thickened with corn flour.

Sopa de pan--slices of bread and pieces of cheese are placed in a "cazuela." A very hot broth is poured over it. Served with sliced boiled eggs.

Sopa de tortilla--very thin strips of tortilla are added to hot broth just before serving.

DESSERTS

Mielmesabe--fresh cheese (cuajada) and brown sugar.

Avisperos--made of brown sugar. They resemble bee hives.

Carmelitas--brown sugar cooked with milk until very thick; cut into diamond shapes.

Cocadas--a mixture of milk sugar and lemon or orange peel, boiled until thick. Shaped into rounds and cooled.

Natilla--a mixture of milk and brown sugar. Thickened with corn flour. Served cold.

Arroz con leche--rice pudding and raisins, sprinkled with cinnamon.

Caspiroleta--to beaten egg yolks a heavy syrup is added until set.

Postre de natas--dessert made with the top cream of the milk after it is boiled. Orange and sugar are added to give flavor.

Acaramelados--fresh fruit covered with a very thin layer of caramel.

Milhojas--Danish pastry.

Marzos--a base of Danish pastry covered with meringue.

Arequipe--milk and sugar boiled with lemon or orange peel, until very thick and served cold.

Obleas--thin wafer spread with "arequipe" and covered with another wafer.

Gelatinas--confection-like marshmallow cut in rectangles.

Maicena--milk, cornstarch and sugar, poured into a mold, served cold; flavored with cinnamon.

Bocadillo beleño--guava jelly wrapped in leaves.

Colapicis--a transparent paper-like product used to jell fruit juices.

Merengues--very crisp meringues, also called "besitos" when shaped very small.

Pudín de pan--bread pudding.

Dulce de leche--milk jam. (Uruguay)

Pasta de dulce--paste made from guavas or other tropical fruits.

MEALS

Plato paceño--corn, potatoes, cheese and beans. (Bolivia)

Empanadas--meat turnovers.

Picantes--bits of chicken cooked in pungent sauce. (Bolivia)

Piquete--meal combining potatoes, plantain, meats, yuca, arracacha and ají with a very highly seasoned sauce.

Ternera a la llanera--barbecue veal.

Puchero--stew.

Anticuchos--barbecue meat, threaded on sticks and cooked over charcoal. (Perú)

Chuño--dried potatoes.

Carbonada--stew of meat, rice and peaches, pears and raisins. (Uruguay)

Parrillada--assorted grilled meats. (Uruguay)

Patacones de plátano verde--fried bananas.

Hallacas--a type of tamale of corn, meat, eggs and olives, cooked in banana leaves. (Venezuela)

Sancocho--stew of meats, chicken, roots and vegetables.

Llapingachos--fried mashed potatoes with cheese. (Ecuador)

Humitas--tamales made of sweet corn. (Ecuador)

Ceviche--raw fish with a hot sauce.

Bacalao--codfish.

Tostones--deep-fried bananas.

Tasarte asado--grilled sea bream. (Spain)

Viejas cocidas--broiled catfish. (Spain)

Salcocho--salt-boiled fish. (Spain)

Chanquetes--whitebait. (Costa del Sol)

Tollos al mojado hervido--spotted-dogfish in sauce. (Costa del Sol)

CEREALS

Peto (mute)--hominy cooked with brown sugar. Used as cereal.

BOCADITOS, SALADITOS, BOTANAS, PASAPALOS, TAPAS, BOQUITAS (SNACKS)

Palomitas de maíz--popcorn.

Maíz tote--popcorn. (Colombia)

Cacahuetes, maní--peanuts.

Pepitos--cheese noodles.

Chicharrones--fried pork rinds.

Plananutres--banana chips.

Bacalaítos--codfish fritters.

Sources: Pan America's New Horizons World Guide.

Departamento de turismo español.

Siglo XX (Holt Rinehart, 1968).

Nuestros Amigos (Harcourt Brace Jovanovich, 1979).

ARROZ CON LECHE

1 cup rice
2-1/2 cups water
Cinnamon stick
Peel of one orange
1 can condensed milk
1 can evaporated milk

Boil water, cinnamon stick and orange peel. When the liquid begins to boil, add rice and cook for 20 minutes or until tender. Add the condensed milk and the evaporated milk. Stir over low heat until thick.

Beatriz Clauré--Bolivia

SOPAIPILLAS
(Little bread pillows)

2 cups flour
1/8 cup Crisco
1 teaspoon salt
2 teaspoons baking powder
About 1/2 cup warm water
  (just enough to hold dough together)
Oil for deep frying

In a bowl with fork or pastry blender, mix flour, shortening, baking powder, and salt to resemble coarse crumbs. Add water, stirring until dough holds together; turn dough onto lightly floured surface and knead until smooth.

Roll dough on floured board to 1/8" thick. Cut into 3" squares. Fry in very hot fat (375 F). Fry 2 squares at a time, turning with slotted spoon as soon as they rise to the surface and turning often until both sides are golden brown. Drain on paper towels. Serve hot with honey.

Eva Ahlo

FLAN
(Custard)

Caramel: 1/2 cup sugar

Custard: 2 cans Pet evaporated milk
1 cup sugar
6 eggs
2 teaspoons vanilla

To make caramel, melt 1/2 cup of sugar in heavy skillet over medium heat, stirring constantly until golden brown. Do not allow to burn. Pour at once into mold, tilting to coat sides. Set aside.

To make the custard, beat eggs; add sugar and vanilla, then milk. Mix. Pour custard in prepared mold. Place pan mold in water and bake at 350° for 45-60 minutes. If custard shakes too much, it needs more cooking. Insert knife in middle of mold; if it comes out clean, the custard is done. Loosen sides with a knife. Let the custard cool 15 minutes. Turn over onto serving platter and do not remove mold until the custard has slipped out completely.

CEVICHE PERUANO

1 kilogram of halibut
2 cloves garlic, minced
4 fresh chili (Jalapeño or Serrano)
10 limes (about 1 cup)
1 large onion, thickly sliced
coriander
lettuce
Baked yams (3)
Cooked potatoes (3)
Boiled corn (3)
Salt and pepper to taste

Cut halibut in cubes and place in shallow porcelain or glass dish. Mix garlic, fresh chili, lime juice, onions, coriander, salt and pepper (to taste). Cover and let stand at room temperature for 3 hours.

To serve: Place lettuce in individual plates. Pour portion of ceviche over and garnish plates with slices of potato, yams, and pieces of corn.

M. V. Sitarz

SANGRÍA

1 bottle red wine
3 cans 7-up
2 jiggers brandy
1 cube sugar
1 lemon, sliced
1 orange, sliced
1 banana, sliced
1 apple, sliced

Fruits in season may be added, mainly peaches and strawberries. Cut fruit in slices, place all ingredients in a glass pitcher and stir. Chill in refrigerator. Add ice cubes just before serving.

M. V. Sitarz

PAELLA

1/2 cup olive oil
2 cloves garlic, minced
2 ripe tomatoes, peeled and chopped
1 medium onion, chopped
1/2 lb. pork loin, cut into pieces (optional)
1 small chicken (1-1/2 to 2 lbs.), disjointed
1/2 c. peas
1/2 lb. shrimps, peeled
1/2 lb. mussels with shell
8 steamed clams with shell
Lobster tails or prawns, if desired
1/2 teaspoon saffron
2 cups rice (long grain)
4 cups water
salt to taste

In frying pan, heat the oil and fry the chicken and pork till well done. Remove and put aside. Add garlic, onion, and tomatoes. When soft, add the saffron and rice. Immediately add the water (use the water you used to steam the clams and mussels), and the rest of the ingredients. Let it boil until the rice begins to absorb the liquid; then reduce flame and continue cooking till done. The rice should be dry with loose grains and lightly attached to the pan. Let it rest for 10 minutes before serving. Garnish it with lemon slices and pimento strips.

M. V. Sitarz

TORTILLA ESPAÑOLA

1 lb. potatoes, thinly sliced
1 medium onion, sliced thin
1-1/2 cup oil
6 large eggs
Salt and pepper to taste

Heat a 10-inch frying pan, pour in oil, and when it begins to smoke remove from fire and add the onions. Stir well. When onions start to take color, add potatoes and return pan to fire. Cook the potatoes very slowly until very soft, stirring often and pressing with the fork as you stir them. Remove potatoes from oil, and add to the beaten eggs. Mix well. Season to taste with salt and pepper. Drain all but 1 tablespoon of oil from pan. Pour back into pan and turn over. Add another tablespoon of oil to pan and slide omelet back in again and brown the other side. It can be eaten hot or cold, cut into small squares to be served at cocktail parties and it is also wonderful to take on picnics as it always retains shape, flavor and moisture.

A. M. Sitarz

EL YUNQUE--Puerto Rico

- 1 oz. sweet butter
- 2 tablespoon sugar
- 1 large orange
- 1 oz. creme de banana liqueur
- 2 slices fresh pineapple
- 2 bananas
- 1 oz. Puerto Rican dark rum
- Half fresh pineapple
- Scoop of lime sherbet

Melt butter in a chafing dish or an iron skillet. Add granulated sugar and juice of the orange and simmer for 2 or 3 minutes. Add creme de banana liqueur, diced pineapple, and halved bananas. Heat through in the sauce, spooning it over them. Flame with heated Puerto Rican dark rum. Serve in a halved pineapple and top with sherbet. Serves 2.

AREQUIPE--Colombia

- 1 can (13 oz.) evaporated milk
- 1 teaspoon lime juice
- Peel of one lime
- 1-1/2 cups of sugar

Add the lime juice and peel to the milk. Let it stand for 10 minutes. Add the sugar and stir until dissolved. Place pan over moderate heat until it boils gently, turn heat to very low and cook for 1-1/2 hours. While the milk is cooking, stir the mixture with a wooden spoon very gently, especially the sides and bottom of pan. Take out. Remove lime peel and refrigerate.

María Elvira Pinzón

TORTITAS DE QUESO--Costa Rica

- 1 egg
- 2 cups Cheddar cheese, grated
- 6 tablespoons milk
- 1 tablespoon baking powder
- 6 tablespoons flour
- Salt

Beat the egg, add the cheese and the rest of the ingredients until they form a soft paste. Form into little cakes, flour and fry in very hot oil. Drain and serve.

Roxana Sebastine

FRIJOLES NEGROS--Cuba

1 cup black beans
1 bay leaf
1/4 cup olive oil
1 clove garlic
1/2 cup minced sweet red pepper
1/3 cup minced onion
1/4 teaspoon oregano
1/4 teaspoon cumin
1 teaspoon Spanish sherry wine vinegar
Salt to taste

Soak picked-over black beans in 2 cups cold water overnight. Bring to boil, add 1 bay leaf; simmer covered 1 hour. Meanwhile, heat the olive oil in small skillet. Add clove chopped garlic crushed smooth on board with 1 teaspoon salt, 1/2 cup minced sweet red pepper and the minced onion, oregano and cumin. Stir-fry over medium-low heat 10 minutes, until soft but not brown. Add to beans. Simmer covered 1 hour until tender. Just before serving, stir in the vinegar. Makes about 3 cups; serves 4-6.

CHILES RELLENOS--Mexico

6 sweet chile peppers, peeled
Monterey Jack cheese or Longhorn, sliced into strips
4 egg whites
3/4 tablespoons self-rising flour or regular flour
1 teaspoon baking powder
Dash salt

Stuff chile peppers with cheese. Make a batter with the egg whites, flour, baking powder, salt. Dip stuffed chiles in hot oil (450°) until golden brown. Drain well and serve hot.

CHILE CON QUESO--Mexico

1 small onion, minced
1 bell pepper (green)
1 teaspoon butter or margarine
1 can "Ortega's" diced chiles (green)
1 can whole tomatoes, drained
1 small can enchilada sauce "Las Palmas"
1 lb. Cheddar cheese, sharp, cut into cubes
1 lb. Monterrey Cheese, cut into cubes

Fry the onion with the butter. Mix the rest of the ingredients in a Corning Ware dish, add the onion and pepper mix. Cook at over 350° for 1 hour. Serve hot with corn chips.

Teresa Bratakos

FLAUTAS

2 cups of cooked chicken (packed lightly)
1 medium onion
2 tablespoons corn oil
1 can (16 oz.) tomatoes
3 canned green chiles
1/8 teaspoon cumin
1/2 teaspoon salt
Oil for deep frying
16 corn tortillas

Tear chicken into shreds; you should have about 2 cups. Heat oil in skillet, add onion, and cook over moderate heat until tender, about 5 minutes. Drain tomatoes, reserve juice. Cut in half crosswise and remove seeds. Put in a blender. Process until liquefied. Put chicken shreds and tomato-chile mixture in skillet with onion. Add cumin and salt to taste. Simmer until juice evaporates, about 15 minutes.

Fill a deep fryer or large heavy saucepan with about 1/2 inch of oil. Heat until hot but not smoking, 350°. Soften corn tortillas by immersing them one or two at a time in hot oil for 30 seconds, turning once. Remove and place on paper towels.

Place about 2 heaping tablespoons of filling on one end of each tortilla. Roll up and fasten with a toothpick. Fry again in hot oil until crisp, about 1-1/2 minutes. (For cocktail size flautas, cut tortilla in half before frying.) Drain on paper towels. Bake in a 350° oven for 10 minutes. Serve with guacamole and sour cream.

Irene Senia

ALMOJÁBANAS--Colombia
(muffins)

2 cups Bisquick baking mix
2 tablespoons sugar
1 egg
1/2 cup milk
5 oz. cottage cheese (or to taste)

Heat oven to 400°. Grease bottoms of 12 muffin cups. Mix ingredients vigorously for 30 seconds, the cottage cheese last. Fill muffin cups 2/3 full. Bake until golden brown (about 15 minutes).

Ana de Hernández

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EMPANADILLAS DE CARNE--Cuba

2 cups flour
1 teaspoon baking powder
1/2 teaspoon salt
3 teaspoons melted butter or margarine
1 egg
1 tablespoon dry wine
1/2 cup water sweetened with 3 tablespoons sugar

Sift flour, baking powder, and salt. Cut in butter until mixture resembles coarse meal. Beat the egg, add the sweetened water and the wine. Shape into a ball. Chill for 30 minutes. Roll dough 1/8" thick on lightly floured surface. Cut into circles about 3-1/2" in diameter. Fill with meat mixture. Fold dough over meat and moisten edges. Seal edges securely by pinching with lightly floured fingers. Fry in deep oil until golden. Serve at once.

Meat filling: Mince a medium size onion, add garlic to taste. Cook in a skillet with 2 tablespoons butter until golden. Ad 1 lb. lean ground meat and cook until brown. Add two small cooked potatoes, one hard-boiled egg, 1/4 cup chopped green olives, 1/4 cup raisins. Season to taste. Use to fill the turnovers.

Miriam Delgado

GAZPACHO

1 lb. French bread
1/2 lb. whole tomatoes
2 cloves garlic
1 medium cucumber finely chopped
1 bell pepper finely chopped
3/4 cup olive oil
1 cup wine vinegar
Amount of water needed for 6 servings

Soak bread in 1 cup of water, 2 hours. When thoroughly soft, break up and put into mortar (or run through a blender at high speed) with tomatoes, onions, garlic, cucumber. Mash all well, then put through a colander. Add oil and beat as for mayonnaise, taking care not to curdle. Add vinegar and continue beating, then set aside for one hour. Then dilute with enough water to serve 6 people. Add chopped cucumber and green peppers and serve very cold.

M. V. Sitarz

BUÑUELOS--México

Dough: 3-1/3 cups flour, sifted first, then measure
1 teaspoon salt
1 teaspoon baking powder
1-1/2 tablespoons sugar
1/4 cup (1/2 stick) butter, at room temperature
2 eggs
1/2 cup milk

Sift flour, salt, baking powder, and sugar together. Rub butter into flour mixture, working with fingertips until mixture resembles coarse meal.

Beat eggs. Add milk. Stir liquid into dry ingredients. Turn dough out onto a lightly-floured surface and knead until smooth and elastic, about 2 minutes.

Pinch off pieces of dough about the size of marbles and roll them into balls. Roll the balls of dough out on a lightly-floured surface into very thin circles about 4 inches in diameter.

Fill a deep fryer or a large, heavy saucepan with 2 inches of oil. Heat to very hot and on the verge of smoking, 375°. Slip circles of dough, a few at a time, into hot oil. Press with a slotted spatula to immerse completely for about 2 seconds. Release and let float to the surface. Fry briefly until golden brown, turning once. Dough will puff.

Remove from oil. Drain on paper towels. Mix 1 cup granulated sugar with a teaspoon of cinnamon. Sprinkle on puffs. Makes about 72. Keep in a paper bag.

Irene Senia

BUÑUELOS DE HUEVO--El Salvador

4 oz. margarine
1 cup water
4 eggs
1/2 teaspoon salt
1-1/3 cup flour
1 teaspoon vanilla

Put water, margarine, and salt to boil. When liquid is boiling, add flour all at once. Add vanilla. Stir until it comes off from the sides. Let it cool and add eggs one by one till well blended. Let rest for 1/2 hour. Fry them by tablespoons in hot oil. Drain them in paper towel. Serve them with honey or syrup.

M. V. Sitarz

BACALAÍTOS--Puerto Rico
(Codfish fritters)

1/2 lb. codfish
1-1/2 cup flour
3/4 teaspoon salt
1 teaspoon baking powder
1-1/2 cup water
4 small grains of pepper
2 cloves garlic
vegetable oil

Cut codfish into two parts. Place in pot with water and boil for 15 minutes. Place in drainer and run cold water through it 2 or 3 times. Shred codfish, making sure you have taken out all bones. In middle size bowl, add flour, salt, and baking powder, mix with spatula. Mix until you can see it rise a little. Heat oil to 375 F. in deep fryer or frying pan. Taking tablespoons full of mixture, pour into oil. Fry and serve.

A. M. Sitarz

ARTICHOKES--La Paz, Bolivia

1/2 cup chopped onion
1/2 cup water
4 well beaten eggs
1/4 cup fine dry bread crumbs
1/2 teaspoon salt
1/8 teaspoon pepper
1/8 teaspoon dried oregano, crushed
2 or 3 drops bottled hot pepper sauce
1 cup (8 oz.) shredded natural cheddar cheese, or similar
2 6-oz. cans or jars of marinated artichokes (hearts), drained and finely chopped. In Bolivia we use fresh artichokes.

Cook onion in water till tender, about 5 minutes, drain. In bowl combine eggs, bread crumbs, salt, pepper, oregano and hot sauce. Stir in onion, cheese and artichokes. Spread in greased 11 X 7 X 1-1/2 baking pan and bake in 350° oven for 17 or 18 minutes. Cut in 2-1/2 cm. squares. Serve hot, garnished with pimento strips if desired. Makes 6-1/2 dozen appetizers.

A. M. Sitarz

GUACAMOLE MEXICANO

- 10 or 12 avocados (mashed)
- 4 tomatoes (chopped fine)
- Chiles serranos or jalapeños (minced)
- 1/2 bunch green onions (chopped)
- 7 oz. can diced green chiles (Ortega)
- Garlic salt
- Dash cayenne
- Salt
- Pepper
- 1/2 lemon

Mix together, squeeze lemon, season to taste.

Donna Robertson

ARROZ CON POLLO--A LA CUBANA

- 1 chicken cut into pieces (2 lbs.)
- 1/4 cup oil or margarine
- 1/2 cup chopped onions
- 1/2 cup chopped celery
- 1/2 cup diced green pepper
- 1 can (3 or 4 oz.) mushrooms
- 1 can stewed tomatoes
- 1 can chicken bouillon (10-1/2 oz.)
- 1/2 teaspoon chili powder
- 1 teaspoon salt
- 1/2 teaspoon bottled hot pepper sauce (optional)
- 1/4 teaspoon ground cumin seed
- 1/4 teaspoon garlic salt
- 1 can (8 oz.) peas drained
- 1 can pimiento
- 1 cup uncooked rice

Melt butter or oil in 10-inch skillet; add onions, green pepper and celery; cook until onions are tender, but not brown. Add chicken pieces. Cook 15 minutes. Drain mushrooms and tomatoes, measure liquids and bouillon; add enough water to measure 2 cups.

Add to skillet all seasonings (salt to taste); add rice; cover. Simmer 15 minutes. Uncover and top with mushrooms, drained tomatoes and peas. Cover and simmer 5 minutes more. Mix lightly with fork; garnish with pimientos. Makes 6 servings.

Ramonita Cobb

PICADILLO A LA CUBANA

2 tablespoons oil
1 medium onion chopped
1 medium green pepper chopped
1-1/2 lb. ground beef
2 cloves garlic, peeled and minced
1 can (1 lb., 3 oz.) tomatoes undrained
1 can (8 oz) tomato sauce
1/2 cup each sliced pimientos and olives (optional)
2 tablespoons drained capers (optional)
1 teaspoon salt
1/4 teaspoon pepper
3/4 teaspoon ground cumin
1/8 teaspoon allspice
1/3 cup raisins

In 10-inch skillet heat oil, add onions and green pepper. Cook gently stirring often until brown.

Add beef and garlic, mash with fork until beef loses its red color. Stir in tomatoes and tomato sauce, add rest of ingredients except raisins. Cover and simmer 20 minutes. Add 1/3 cup raisins, cook minutes longer. Serve over white rice or mashed potatoes.

Ramonita Cobb

ARROZ CON GANDULES--Puerto Rico
(Pigeon Peas and Rice)

8 cups rice
1-1/2 lbs. pork butt
1 onion
5 cloves garlic
1 tsp. oregano
1 small bunch Chinese parsley (coriander)
4 stalks green onions
1 small green pepper
4 tablespoons achiote oil
1 can tomato sauce
1/2 teaspoon black pepper
1 tablespoon curry powder
1 teaspoon Worcestershire sauce
1-1/2 cups gandules, or 1 can gandules (pigeon peas)
Salt to taste

Chop pork. If using fresh gandure beans, cook in 2 cups water. Dice onions, dice green peppers, green onions, peel and mash garlic, add dry oregano or chopped fresh oregano, and chopped parsley. Fry pork, add onions, garlic, oregano, green peppers, and tomato sauce. Cook till bubbly. Add green onions, salt and pepper, curry powder, Worcestershire sauce, gandure sauce, Add enough liquid to total at least 8 cups. Chicken broth may be substituted. Add raw rice, stir. Let cook, stirring often until water is absorbed. Cover and put in a 325° oven for 1/2 hours. Stir 2 or 3 times.

Helen Santiago

ACHIOTE OIL

1/4 cup achiote seeds
1 cup bacon fat or salad oil

Bring to a boil, about 5 minutes. Drain in clean jar. Refrigerate and use as needed.

Helen Santiago

Sources of more recipes from the Hispanic countries include:

Clarita's Kitchen (from Las Novedades, Tampa, Florida). Doubleday and Co., Garden City, New Jersey.

Latin American Cooking. Time-Life Books, New York. (Excellent)

Flavors of Mexico by Angeles de la Rosa and Gandia de Fernández., 101 Productions, San Francisco, California.

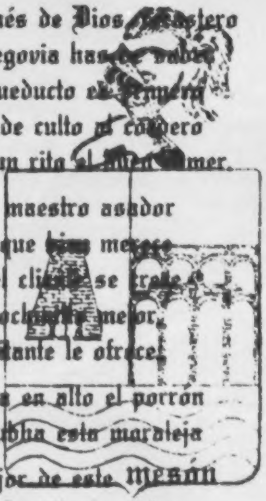
La Taurina
Restaurante Tipico Castellano

Detente aquí caminante
y tus pasos encamina,
a este sin par Restaurante,
que se llama «La Taurina».

Después de Dios Mesonero
en Segovia has de saber
el Acueducto es primero
se rinde culto al cordero
y es un rito el buen comer.

Gran maestro asador
titulo que bien merece
ante el cliente se [illegible]
y el cochinillo mejor,
al visitante le ofrece.

levanta en alto el porrón
y escucha esta moraleja
lo mejor de este mesón
y de Castilla la vieja
las judias con oreja
y el legendario tostón.



†

FRANCISCO COBIELLA DE LA TORRIENTE

HA FALLECIDO

Su esposa Flora Velázquez; sus hijos Hilda, Fernando, Lorraine y Ofelia; sus hijos políticos Rómulo, Heshmatollah y Lilliam; sus nietos Rebeca, Mayra y Navid; su biznieto Michael; sus hermanos Angelita, Macuca, Corinito, Panchita y Pepe y demás familiares al participar tan sensible pérdida notifican que el sepelio se verificará mañana domingo 17 de agosto de 1980. La comitiva fúnebre partirá desde Ehret en Rio Piedras a las 10:00 A.M. hacia el cementerio Borinquen Memorial en Caguas.

Se celebrará una Misa en la Iglesia de la Resurrección en Ehret a las 9:00 A.M.

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EXPRESION DE GRATITUD
E INVITACION A ROSARIOS

LORENZA RAMOS VDA. DE GIL

FALLECIO EL DIA 13 DE AGOSTO DE 1980,
EN BAYAMON

Deseamos expresar nuestro eterno agradecimiento a todas aquellas personas que en una u otra forma se unieron a nuestra pena en la irreparable pérdida de nuestra querida madre. Los Rosarios por el eterno descanso de su alma empiezan hoy, a las 8:00 P.M. en su residencia Calle 23, Bloque 49, número 9, Santa Rosa. Bayamón.

FAMILIAS: GIL-RAMOS GIL-GONZALEZ
BURGOS-GIL RAMOS-DURAN

FUNERALS

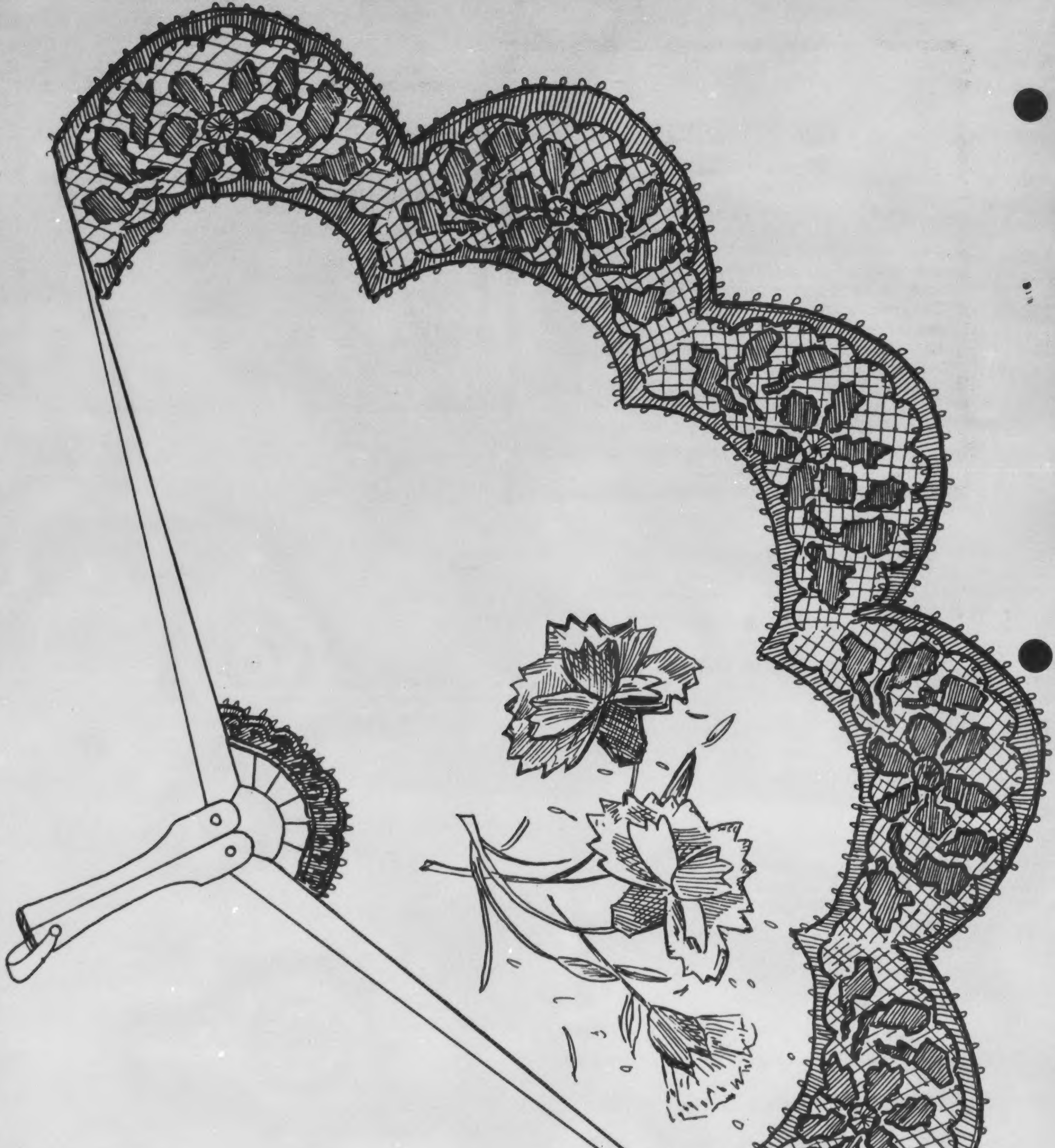
Customs relating to funerals in the Spanish-speaking countries are quite different from their Anglo-Saxon counterparts. The deceased (difunto) is kept at home in a coffin (ataúd). Relatives and acquaintances call on the family to pay their respects (dar el pésame) and to recite the rosary with the family. The following day, the body of the deceased is placed in a glass hearse (féretro) pulled by horses and decorated with black feathers. Circular frames (coronas), made of moss and leaves tied with vines or wire, are decorated with beautiful flowers and bows of black and purple ribbon. These arrangements are placed in the carriages which follow the hearse.

A solemn mass is celebrated in a neighborhood church, and special prayers are said for the soul of the departed. The body is then taken to the cemetery (cementerio) and placed in a mausoleum (mausoleo).

Nine days after the funeral, the family observes a "Novenario," so named because it takes place nine (nueve) days after the person dies. This ritual is held to celebrate the departed soul's entry into heaven.

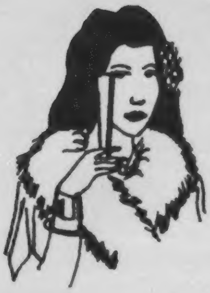
The appropriate salutation for this occasion is: "Mi más sentido pésame" and "que en paz descanse," if the name of the deceased is spoken. Its abbreviation q. e. p. d. is printed on the black-edged stationery used for all correspondence pertaining to the bereavement.

The immediate family is required to wear black (vestir de luto). The length of the mourning period (duelo) varies from country to country, but it is fair to say that the closer the person is to the deceased, the longer the period will last. This mourning could include voluntary confinement to the home, refusal of social invitations, shunning the movies, and avoiding listening to music or watching TV.

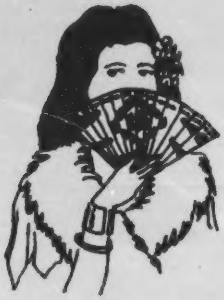


CH.

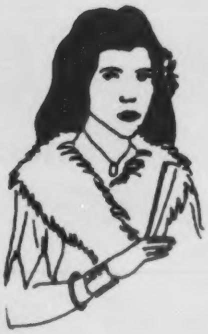
EL IDIOMA DEL ABANICO



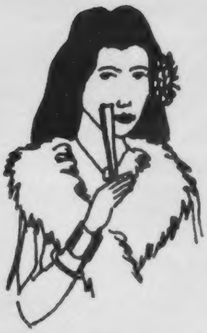
Estoy pensado en ti.



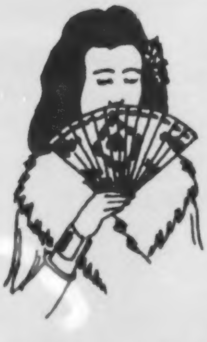
Deseo hablarte.



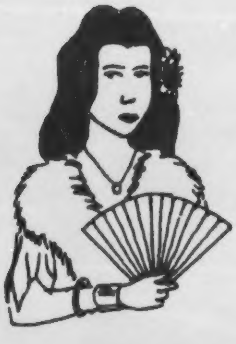
Te amo mucho.



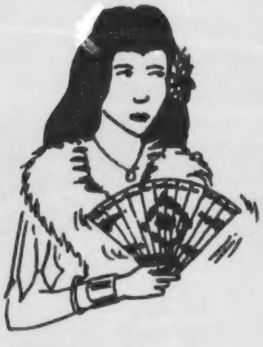
Dame un beso.



Estoy avergonzada.



Éste no es el
momento oportuno.



Moviendo el abanico
velozmente.
¡Cuidado! ¡Se acerca
alguien!

EL JARABE TAPATÍO

Step One: 14 zapateados triples y dos remates, derecho e izquierdo repite.

A zapateado means placing the whole foot and sliding it forward. A remate means to stamp the foot. Partners face each other, and at the end of the first group of zapateados they are standing side by side with right shoulders meeting. When they have completed the second group, they have exchanged places.

Step Two: Alternate right heel and toe while sliding forward with the left foot, and end with one stamp on the right foot. Use the same choreography as Step One. 16 counts in all, stamping on the 8th and the 16th.

Step Three: Same as first step except continue in straight line of direction passing by your partner to exchange places without stopping in the center. 16 times in all.

Step Four: Step left forward, right forward, left forward, cross right over left and turn to the left all the way around; you are now side by side with partner. Repeat, changing places so dancer will be opposite partner.

Step Five: Step right 3 times, spinning on left foot and circling right; end with stamp on left, bringing feet together. Repeat to the left, stepping with left foot and spinning on right. Repeat all of the fourth and fifth steps.

Step Six: Borrachito step (zapateado triple largo 6 veces). Slight jump on right, cross left behind right. Step right. Change. After crossing over to change places with partner do the "mecedora" step in place. With right foot in front of the left, jump forward over the right foot, then back over the left; jumping 6 times forward and back while making a half turn to the right. Repeat all of the 6th step.

Step Seven: Hojas de té: Zapateado derecho, izquierdo, derecho, izquierdo y brinquillo sobre el pie izquierdo. Starting with the right, do 4 zapateados and a hop 8 times. The same choreography as in Step One.

Step Eight: Starting with the left, repeat Step Four except that after the turn, pass by partner on right side and go on home with sliding steps. Repeat but instead of going home go around partner, doing the borrachito step 8 times and going around the hat . . . when the music indicates, change to the mecedora, the step that is used when the girl steps into the rim of the hat. The girl ends up facing partner, stoops to pick up hat, and at this moment the boy swings his right leg over her head. Girl then turns in toward partner, putting on the hat. Couple is side by side in open dance position, ready to do the Diana.

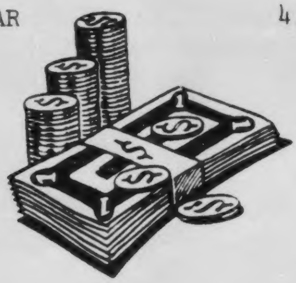
Step Eight: Diana: 1. Holding hands, partners face the public and advance forward 4 steps, both beginning with the right foot; then four steps backward, beginning with the right. Repeat. (This movement is with small steps with a slight jump to show happiness.) 2. Jump in place, with right foot touch heel, toe, heel and on the fourth count jump with fect together. Repeat, beginning with left. Repeat all. 3. Repeat the 4 steps forward and backward of step one of the Diana. On the repeat, after the 4 steps forward, to end the dance, the girl turns to the left, under the man's arm, the man kneels on his left knee and the girl puts her left foot on his right knee.

Note: In the Mexican folk dances, one always begins with the right foot unless there is an exception.

MONETARY UNITS OF THE HISPANIC WORLD

Unidades monetarias de las repúblicas americanas

PAÍS	UNIDAD MONETARIA	Unit value based on $1US[1]
ARGENTINA	EL PESO	1.209.5
BOLIVIA	EL PESO BOLIVIANO	20.00
CHILE	EL ESCUDO	36.03
COLOMBIA	EL PESO	42.43
COSTA RICA	EL COLÓN	8.57
CUBA	EL PESO	.72
DOMINICAN REPUBLIC	EL PESO	1.00
ECUADOR	EL SUCRE	25.00
EL SALVADOR	EL COLÓN	2.50
GUATEMALA	EL QUETZAL	1.00
HONDURAS	EL LEMPIRA	2.00
MÉXICO	EL PESO	22.84
NICARAGUA	EL CÓRDOBA	10.00
PANAMÁ	EL BALBOA	1.00
PARAGUAY	EL GUARANÍ	126.00
PERÚ	EL SOL	211.35
SPAIN	LA PESETA	66.02
URUGUAY	EL PESO URUGUAYO	7.51
VENEZUELA	EL BOLÍVAR	4.29



Source: World Alamanac 1980

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[1] Information current as of January, 1981.

MUSIC OF THE
HISPANIC WORLD

MUSIC IN THE HISPANIC WORLD

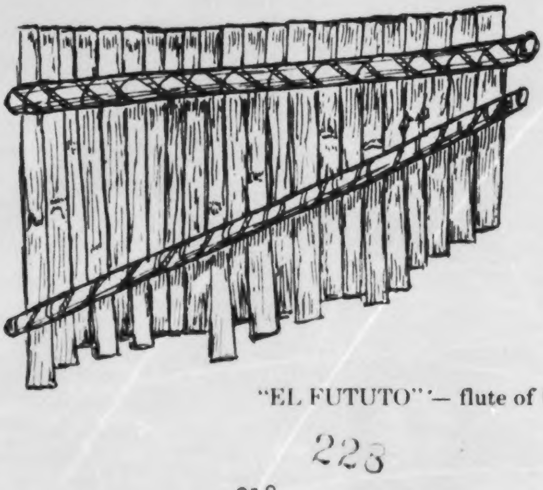
Music and dance have played an important and significant part in the development and course of cultures. Music has long been the link between man and man, and man and his God.

In early Spain, during the period of the Visigoths, music was introduced into religious ceremonies. With time, ecclesiastical music was abused; people injected their own songs into the rites, so much so that in A.D. 589, dances and songs were prohibited in the sacred festivals. Even songs and dance were condemned by the Church at funerals of the common people. However, laws were unable to stop this practice, because it was a part of the soul of each small town, and finally it grew and grew.

In the Courts of the Arabs, music played an important part, along with the plays being presented. More and more music and dancing was presented in the palaces of the Moors, until it finally influenced christian Spain. Many of the instruments originate from this period. By the 13th century, the reign of Alfonso el Sabio, the Castillian King, many musical instruments were already in use: lutes, bagpipes, psalters, flutes, castanets, fifes, drums, harps, bells, and early forms of the guitar.

The influence of the Arabs' music grew to the point of penetrating the Christian masses. Music continued to grow along with the culture, and it began to infiltrate into the theatre, being used by such Renaissance artists as Juan del Encina and Gil Vicente and later by Lope de Vega and Pedro Calderón de la Barca.

Music found its way across the ocean with the Conquistadores and was adapted and adopted by the countries where the Spanish influence was felt. Today, much of the folk music in Latin America is being weakened by the youth who are immersed in the rock and roll craze. Musical groups are being formed in various Latin American countries to preserve their folk music and dance. Gaucho song and dance has all but disappeared in South America, the humid Argentine pampa being the last stronghold of the old gaucho music.



"EL FUTUTO"— flute of the Andes.

MUSICAL INSTRUMENTS OF THE HISPANIC WORLD

Ayotl--a turtle shell played with a stag's antler. (México)

Bandola--a stringed instrument similar to the mandolin but derived from the lute. (Colombia)

Bongó--small drums fixed together by a bar of metal; played with thumb and fingers. (Cuba)

Capador, Flauta de pan, la flauta--all wind instruments, similar to the flute. (Colombia)

Caramillo--the flute that starts the Sardana. (Cataluña)

Castanets--in Spanish, Castañuelas, meaning "chestnut wood." The first castanets were made from the chestnut tree. The Spanish gypsies made them after hearing the wooden clackers that were brought into Spain by the Moors. They are a pair of wooden or ebonite clappers, spoon-shaped, held in the hands and used to mark rhythm. Their crisp clicking is a familiar sound in Spanish dances. Very difficult to learn to play.

Cerpas--huge harps worn on the shoulders so that the people can walk with the processions. (Peru)

Claves--two round sticks which are struck against one another to make rhythm. They vary in length from 4" to 8" and are 1" round. (Cuba)

Chirimia--a type of clarinet with a small mouth. (Colombia)

Chucho, sonaja--small bell, timble, percussion instruments. (Colombia)

Fífano--often used with the drum to accompany dancers. (Fife-Castile)

Flauta--flute used in Northern Spain.

Fotuto--a large flute made of wood. (Colombia)

Fotuto--a conch shell used as musical instrument. (Puerto Rico)

Gaita--similar to the Scottish bagpipe. (Northern Spain, Galicia and Asturias)

Guatero--smaller version of the guitar, with 4 strings. (Puerto Rico)

Güiros--carved gourds scraped with another piece of wood, stick, brush, or scrapers. Common in Central, South America and the Caribbean. Called Guajey in Puerto Rico.

Guitar--used in Egypt before the children of Israel made their passage through the Red Sea; it eventually made its way to Spain, brought by the Moors. During the sixteenth century a five-string guitar established itself as the national instrument of Spain, when Vincent Espinel, a guitarist in Madrid, added the fifth pair to the original four double strings. The body was narrower and deeper than the modern guitar. In the eighteenth century improvements were made and a sixth string added. The present huge popularity of the guitar owes a great deal to the Spanish guitarist Andrés Segovia.

Huayra-puhura--pan pipes made of canes, wood, clay, stone or metal with channels hollowed out inside them. (Perú)

Maracas--gourds, containing dried seeds or pebbles, shaken for rhythm. (Central, South America, Caribbean)

Mariachis--groups of strolling musicians who play horns, fiddles, guitars, cellos, violins, and serenade with lively music. (State of Jalisco, Mexico)

Marimba--the ancestor of the xylophone. It consists of strips of wood of different lengths with tuned resonators underneath. Bladders are attached to the resonators to intensify and alter the quality of the tone. (Mexico and Guatemala)

Mayohuacán--a trunk of a tree with H shaped hole which is hit with two sticks. A drum instrument; possibly derived from teponaztli. (Puerto Rico)

Quena--an Indian flute made of bamboo. (Ecuador)

Requinto--played like a guitar, strum as a guitar, with the body being smaller and narrower than the tiple (treble guitar). (Colombia)

Rondador or Panpipe--an ancient Andean wind instrument made of different sized reeds arranged from small to large. This instrument and the quena are used by the Huayanay group, formed in 1975 to preserve the purity of the folk music of the Ecuadorian Indians. (Ecuador)

Sambomba--brought to Spain by the Moors centuries ago. It is a ceramic pot covered lightly with stretched canvas cloth. A thick bamboo stick is inserted in the center of the cloth and rubbed up and down to the rhythm of the music. It makes a fearful noise, but when the sambomba player appears in the village, everybody follows. (Spain)

Scraped bone--called omichicahuaztli, made with notches cut in one of its sides, plays very sad music usually in company with ayotl. (Mexico)

Tamborine or Pandereta--known to be of ancient origin, first heard of in the thirteenth century being played chiefly by girls in the Near East. It is a small drum with only one head. Metal discs are fastened loosely on the rim, and these give it a jingling sound when the instrument is shaken with the hand. (Spain)

10 string guitar--used in Ecuador, by the Huaynay group to enhance the whistling and subtle sounds created by this group.

Teponztli (slit-drum)--a two tone drum used before the conquest. Occasionally it was made in the form of some animal, such as alligator, ocelot or puma. Its narrow slits had the shape of the letter H, and the chiseled inside, in various thicknesses, produced different notes when struck with two sticks called "olmaitl." (Mexico)

Tiple--adopted from the guitar, having five strings. Its origin is traced back to the guitar brought by the Conquistadores in 1499. (Colombia)

Vihuela--brought to Chile by the Spaniards. This instrument resembles the guitar. (Chile, Spain)

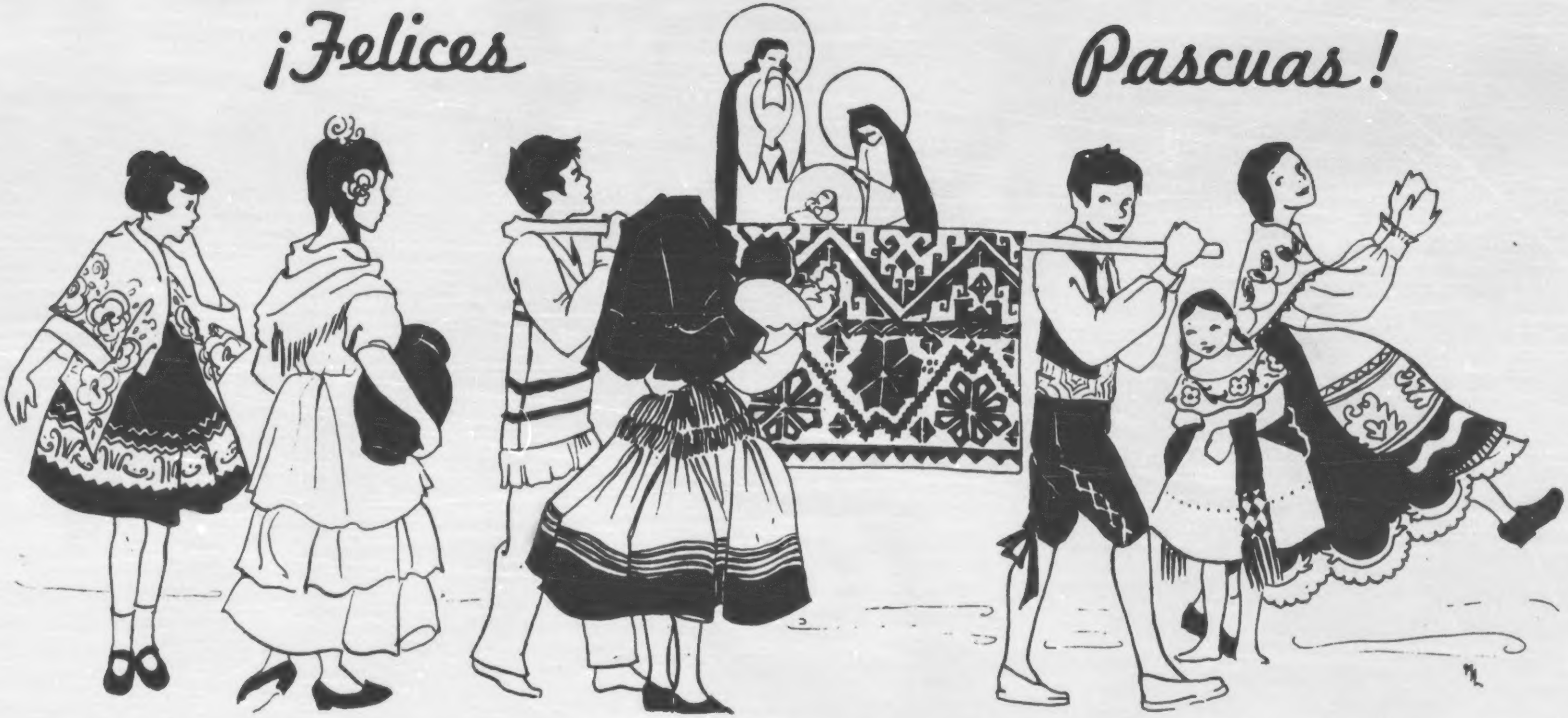
Whistle Flute--made of clay. Also called huilacapitztli or tlapitzalli. (Mexico)

Xylophone--originated in Russia and found its way to the Americas. It is made of a set of wooden bars supported at two points. Modern name Xylon, meaning "wood," is derived from the Greek. (Central and South America)

Sources: Fannie Rebecca Buchanan, How Man Made Music. (Chicago: Follett Publishing Company, 1959.)

Ellis Credle, Mexico. (Toronto: Thos. Nelson & Sons, 1967.)

Curt Sacho, The History of Musical Instruments. (New York: W. W. Norton & Co. Inc., 1968.)


¡Felices
Pascuas!
222

232

El Eco

LA NAVIDAD

SELECTED VOCABULARY

SPANISH	ENGLISH
Niño Dios, Niño Jesús	The Christ Child
La Virgen María	The Virgin Mary
San José	Saint Joseph
El pesecre, el portal	Nativity scene
El establo	The stable
La estrella	The star
Belén	Bethlehem
Jerúsalen	Jerusalem
El Ángel	The angel
Los pastores	The shepherds
Los Reyes Magos	The Wise Men
El nacimiento	The Nativity
La Navidad	Christmas
La Nochebuena	Christmas Eve
Misa del Gallo	Midnight Mass
El villanico, el cántico de Navidad	Christmas carol
San Nicolás	Saint Nicholas
El aguinaldo, el regalo de Navidad	Christmas present
El árbol de Navidad	Christmas tree
Las tarjetas de Navidad	Christmas cards
Papá Noel	Santa Claus
Los regalos	The gifts
Los ornamentos	The ornaments
Las luces	The lights
Santa Clos	Santa Claus

Here are some of the expressions Spanish-speaking people use in wishing each other a Merry Christmas and Happy New Year:

> Feliz Navidad, Felices Pascuas (Merry Christmas) Feliz Año Nuevo, Prospero Año Nuevo (Happy New Year) ¡Igualmente! ¡Lo mismo le deseo a usted! (The same to you)

LAS POSADAS, LA HISTORIA . . .

The *posadas* had its beginning in Spain many centuries ago, but it has remained most popular in Mexico. Thus the songs and practices are mostly Mexican. Las Posadas is the festival celebrating the story of the Holy family (Jesus, Mary and Joseph) searching for lodgings. It recalls the journey of Mary and Joseph to Bethlehem, and lasts nine nights, ending on Christmas Eve.

Since Christmas comes but once a year, the Mexicans make the most of it. Perhaps nowhere else in the world is Christmas celebrated so thoroughly and with so much color as in Mexico. In the Mexican celebrations there is a happy mingling of religious as well as social practices. This spirit of festivity and reverence is shared by all.

The celebration starts on the sixteenth of December and ends with the observance of Epiphany, January sixth. This gives the children of Mexico several weeks to revel in the delights of the Christmas season.

Two weeks before Christmas the market places begin to display their Christmas wares. *Puestos* (market-stalls) spring up everywhere in Mexico. These stalls are filled with Christmas objects for the celebrations to come. Figures of the Holy Family are bought to be placed in every home, reminding all of the Posadas.

On the night of December sixteenth the celebration of the Posadas begins with a procession in the many towns and villages. Someone is chosen to be Mary, Joseph and the shepherds, and they lead the procession throughout the streets. In many places nine families combine in the celebration, meeting at a different home (inn) each night. The grandest celebration comes on Christmas Eve, and the largest home is usually chosen for the Christmas Eve Posada. Many celebrations are celebrated in the same house all nine nights, with only the family present.

The Posadas has come to be a time of great social activity and entertainment for the Mexican families. Costumes are planned very carefully. The Christmas season is courting season, and it is not unusual for an engagement of marriage to be announced and celebrated at the end of the Posadas.

The recitation of the rosary, led by the head of the house, begins the Posadas. Then family, guests and servants carry lighted candles and form a procession marching around the house. Some processions carry figures of Mary and Joseph dressed in satin and lace. As the people in the procession move from room to room, they chant the Litany of Loreto, a special prayer. At the door of each room they stop and beg for admittance for the weary pilgrims. But at each door they are refused admittance. At last, however, they come to a room where an altar has been prepared. At the door of this room they are permitted to enter. Here an altar representing the scene of the Nativity in miniature is found. The figures of Mary and Joseph are placed in the stable. The manger in the stable remains empty until the ninth night of the Posadas on Christmas Eve.

The first part of the Posada is strictly a religious practice. Then comes the social part. After the procession and the prayers, the party is invited to the patio of the house for the breaking of the piñata. This is the ceremony which has been eagerly awaited by the many children. One by one, the children are blindfolded, given a stick and a chance to whack the piñata three times. It is great fun to watch each child try to break the piñata. At last, however, the piñata receives the blow that does the trick. What a scramble follows when the contents of the piñata are scattered about the floor and the children and grown people fall upon the goodies and toys that fall from the piñata. (For a longer discussion of the piñata, see pages 240-241.)

On each of the nine nights the ceremony of the Posadas is observed with a religious procession and the merry ending of the breaking of piñata. The most important ceremony takes place on the last night. One of the little children carries the image of the infant Jesus in her arms in the procession and takes it to the empty crib at the end of the procession. The procession kneels before the altar, and the father of the household offers up a prayer. Then, while a hymn is being chanted, the father takes the Holy Child from the one who is carrying it and places it in the manger which for eight nights has remained empty. Tonight is the birthday of the Infant. He is placed in the cradle and a hymn is sung. "Alleluia, alleluia! Let us rejoice because the Lord has deigned to come to His people! Let us sing praises to the Lord. Come ye, sing and rejoice! Blessed is He that cometh in the name of the Lord. Hosanna in the Highest!"

This ceremony is followed with festivities on the patio. Fireworks begin the celebration and soon everyone is in high spirits, singing and dancing, fun and laughter. All this is interrupted to attend Midnight Mass at the church. Then the dancing and music continue well into dawn.

Christmas Day is very quiet, compared with the season before it. It is a time of friendly greeting and visiting, but no gifts are exchanged. The houses are always trimmed with beautiful flowers, and this even in the poorer districts of Mexican cities, for flowers are very cheap.

One of the most gorgeous of the Christmas plants is the flame leaf, or poinsettia, as we know it, which grows to a height of ten feet, and has brilliant red bracts with a yellow flower in the center, and rich green stems and leaves. When the plants are seen growing, they are breathtaking. This Christmas plant was named for Joel Robert Poinsett, prime minister to Mexico from 1825 to 1829.

Before the Epiphany, Mexican children write letters to the Christ Child, listing the gifts and toys their hearts crave. They have the same faith children in the United States have as they hang their stockings on Christmas Eve. Mexican children place their shoes at the foot of their beds on January fifth, the Eve of Epiphany. If there is a balcony on the house where children live, one may see a row of small shoes waiting for the gifts of the three Magi as they pass through the village or city on their legendary visit to the Holy City to behold the Christ Child.

There are masses and elaborate services in all the churches during the Epiphany. Beautiful music, burning incense and thousands of lighted candles add to the religious expression of joy.

Posadas like those in Spain and Mexico are popular in South American countries also. They begin and end at the same time. The beginning of the Posadas is the time for writing notes to the Christ Child. The children put their notes beside the Holy Manger in their nacimiento. Many parents tell the children that if they are good, angels will take the notes up to Heaven and deliver them to the Infant Jesus. Children receive their little gifts on the eve of the Epiphany on January sixth.

Gift giving in Spain is not like the American practice. Doctors, ministers and landlords receive their yearly gifts of turkeys, cakes and produce from their dependents, but dainty Christmas gift giving has not reached the land of the three C's--the Cid, Cervantes and Columbus. Of course the customs for Christmas vary in different provinces and countries, but in all of them, Christmas is the day of days--the great church festival observed by all.

SONGS AND VERSES FOR LA NAVIDAD

CANCIÓN PARA LA PIÑATA

De las noches de posada
La piñata es lo mejor:
Las niñas más remilgadas
Se animan con más fervor.

¡Dale, dale, dale!
No pierdas el tino.
Mide la distancia
Que hay en el camino.

Ya viene el curro Pepito
Con el papá de Leonor:
De las noches de posada
La piñata es lo mejor, (coro)

Con tus ojitos vendados,
Y en las manos un bastón,
La olla rómpela a pedazos
No le tengas compasión! (coro)

Ya viene la linda tina,
Con el papá de Leonor,
De la noche de posadas
La piñata es lo mejor

LA PIÑATA

En el techo alto está la piñata
Es un pajarito de muchos colores
La rompemos ahora con un palo largo
Los regalos caen al suelo abajo.

POEMA DE NAVIDAD

En el portal del cielo
Venden zapatos
Para los angelitos
Que andan descalzos.

El niño de María
No tiene cuna:
José es carpintero
Y le hará una.

CANCIÓN DE NAVIDAD

San José al niño Jesús
Un beso le dió en la cara,
Y el niño Jesús le dijo,
--Que me pinchas con las barbas.
Pastores venid, pastores llegad,
Y adorar al niño que ha nacido ya,
Que ha nacido ya.

EL PRIMER NOEL
"The First Noel"

El primer Noel un ángel canto,
a pastores y ovejas que en campo el
    vió;
en el campo las ovejas y ellos
    dormían,
una noche muy triste, obscura y fría.

(Coro)

Noel, Noel, Noel, Noel,
nació el rey de Israel.

Hubo allí tres magos que vieron la
    luz
y emprendieron la marcha buscando a
    Jesús:
sabían de un rey que había de nacer,
y deseaban regalos a Él ofrecer.

(Coro)

A Belén se van a los pies del gran Rey
a sus dones presentan delante de Él;
El oro, la mirra e incienso le traen,
y postrados delante de Él ellos caen.

(Coro)

VENID PASTORES

Venid, pastores, venid.
O venid a Belén.
O venid al portal.
Yo no me voy de Belén
Sin al Niño Jesús
Un momento adorar.

Y la estrella de Belén
Nos guiará con su luz,
Hasta el humilde portal,
Donde nació Jesús.

OID ALLÁ EN LA LLANURA
"Angels We Have Heard On High"

Oíd allá en la llanura,
Al bello coro celestial
Cantar a su Soberano
El cántico angelical:
¡Gloria in excelsis Deo!
¡Gloria in excelsis Deo!

NOCHE DE PAZ
"Silent Night"

Noche de paz
noche de amor.
Todo duerme
en derredor.
Sólo velan
María y José.
Duerme el Niño
Y durmiendo se ve
todo el cielo en su faz.

Noche de paz,
noche de amor.
Todo duerme
en derredor.
Sólo suenan
en la oscuridad
armonías de felicidad,
armonía de paz.

NOCHEBUENA
"Lovely Night"

¡Noche Buena, Noche Santa!
¡Ay! ¡Qué hermosa! ¡Ay! !Qué bella!
Venid todos sin recelo:
Que gemís en este suelo.
Todos vais a ver con gozo
Al Dios hecho Niño hermoso.
Todos vais a ver con gozo
Al Dios hecho Niño hermoso.

Gloria a Diós en las Alturas,
Cantan Ángeles del cielo.
Paz, perdón a las creaturas.
Lenitivo a nuestro suelo
El que sana toda herida
Y al ya muerto da la vida;
El que sana toda herida
Y al ya muerto da la vida.

NAVIDAD BLANCA
"White Christmas"

La blanca Navidad, vuelve,
una vez más a mi balcón,
corno azahares de boda,
la nieve resbala,
y llena de paz mi corazón.

¡Que dulce es recordar, siempre,
las dulces horas del ayer!;
cuando anida en el alma, un amor,
y se llena de luz nuestro ser.
Las almas con fervor, cantan,
porque dan premios de bondad,
y al besarte los labios dejo,
a una blanca y feliz Navidad.

EL PASTORCILLO

Vamos, pastores, vamos,
Vamos a Beleñ,
A ver en ese Niño
La gloria del Edén.
A ver en ese Niño
La gloria del Edén.
A ver en ese Niño
La gloria del Edén.
La gloria del Edén.

Sí, vamos, pastores, vamos,
Vamos a Belén,
A ver en ese Niño
La gloria del Edén.
A ver en ese Niño
La gloria del Edén.
A ver en ese Niño
La gloria del Edén.
La gloria del Edén.
Del Edén.

Ese precioso Niño:
Yo me muero por Él.
Sus ojitos me encantan;
Su boquita también.
El Padre le acaricia,
La madre mira en Él;
Y los dos extasiados,
Contemplan aquel ser;
Contemplan aquel ser.

PASTORES A BELÉN

Pastores a Belén,
Vamos con alegría,
A ver a nuestro bien,
Al Hijo de María.

¡Allí! ¡Allí!
Nos convida su luz.

Llevemos pues turrones y miel,
Para ofrecer al Niño Manuel

Al Niño Manuel,
Al Niño Manuel.

DE LARGA JORNADA

De larga jornada,
Rendidos llegamos,
Y asilo imploramos,
Para descansar.
De larga jornada,
Rendidos llegamos,
Y asilo imploramos,
Para descansar.

¿Quién a nuestras puertas,
En noche inclemente
Se acerca imprudente,
Para molestar? (. . . repetido)

De Dios los vasallos somos todos:
Luego abrid, y que pase la Madre del Verbo.
De Dios los vasallos somos todos:
Luego abrid, y que pase la Madre del Verbo.

La alegría y felicidad reinan hoy;
Reinan hoy en nuestra choza,
Porque son los peregrinos
El casto José y su esposa.

Hermosa Señora, Bella Peregrina,
Bella Peregrina: danos tus Auxilios,
¡Oh María divina!

Y pues tanta dicha
Hoy aquí se ve
Rindamos gracias
A María y a José.
Rindamos gracias
A María y a José
Gracias, gracias.
Rindamos, rindamos gracias
A María y a José.

AROMAS
"The Fragrance"

Aromas se quemen
De plácido olor
Delante del Niño,
Derrámense flores.
Adórenle reyes y pobres pastores,
Y cantos entonen a Dios Salvador,
A Dios Salvador, a Dios Salvador.

Aromas se quemen
De plácido olor;
Delante del Niño,
Derrámense flores.
Adórenlo reyes
Y pobres pastores,
Y cantos entonen
Al Dios Salvador,
Al Dios Salvador, al Dios Salvador.

POBRE NIÑO
"Poor Little Boy"

Pobre Niño, Que naces al mundo,
Del invierno
En el crudo rigor,
Llora, llora, llora cuitado,
Que llorando
Se calma el dolor.
¡Ay, ay, ay! Que llorando
Se calma el dolor.
¡Ay, ay, ay! Que llorando
Se calma el dolor.

¡AY QUÉ LINDO!

¡Ay qué lindo, Ay qué bello,
Qué gracioso
El Niño está!

¡Su boquita ya murmura!
¡Ay, sí, sí, yo lo quiero arrullar!

¡Ay qué lindo, Ay qué bello,
Qué gracioso,
El Niño está!

¡Su boquita ya murmura!
¡Ay, sí, sí! ¡Ay, sí, sí, yo lo
quiero arrullar!
¡Ay, sí, sí! ¡Ay, sí, sí, yo lo
quiero arrullar!

LOS PASTORES
"The Shepherds"

En Belén, a medianoche
Un niñito nacerá,
Un niñito nacerá.
Alegraos, pastorcitos,) bis
El que nace Dios será.)
El que nace Dios será.
El que nace Dios será. Sí.

Toquen las panderetas,
Ruido y más ruido,
Porque la profecía
Ya se ha cumplido.

Toquen las panderetas,
Ruido y más ruido,
Porque la profecía,
Ya se ha cumplido

Toquen las panderetas,
Ruido y más ruido,
Porque la profecía,
Ya se ha cumplido

Toquen las panderetas,
Ruido y más ruido,
Porque la profecía,
Ya se ha cumplido

¡Sí! ¡Sí! Ya se ha cumplido.
¡Sí! ¡Sí! Ya se ha cumplido.

Si le vemos como Niño,
Entre pajas junto a un buey,
Algún día le veremos,
En la gloria como Rey.

Si le vemos como Niño,
Entre pajas junto a un buey,
Algún día le veremos,
En la gloria como Rey.

(Continuá en la siguiente página)

Si le vemos como Niño,
Entre pajas junto a un buey,
Algún día le veremos,
En la gloria como Rey.

En la gloria como Rey,
En la gloria como Rey, ¡Sí!

Toquen las panderetas,
Ruido y más ruido,
Porque la profecía ya se ha cumplido.

Toquen las panderetas,
Ruido y más ruido,
Porque la profecía ya se ha cumplido.

Toquen las panderetas,
Ruido y más ruido,
Porque la profecía ya se ha cumplido.

Toquen las panderetas,
Ruido y más ruido,
Porque la profecía ya se ha cumplido.

¡Sí! ¡Sí!
Ya se ha cumplido.
¡Sí! ¡Sí!
Ya se ha cumplido.

Felices Pascuas
y próspero
Año Nuevo

VERSOS

Para la Novena llamada las "Posadas"

(AL COMENZAR LA PROCESIÓN)

Muy agradecidos
De aquí nos marchamos
Y al cielo imploramos
Premie vuestra acción

Quiera el Dios del cielo
Que al dejar el suelo
Disfruteis del cielo,
La hermosa mansión.

El Señor de bondad os proteja
Y de dichas os colme piadoso;
Si esta noche nos disteis reposo,
Años mil de ventura os dará.

Y en la eterna mansión de los justos,
Donde reina de santos cercado,
Un asiento os tendrá preparado.
Que así premia a los buenos Jehova.

(DURANTE LA PROCESIÓN)

Hermosa Señora,--bella peregrina,
Danos tus auxilios--Oh Madre divina.

Ya van caminando--los esposos santos;
Vamos almas todas,--siguiendo sus pasos.

Vámosle ofreciendo,--para estas jornadas,
Todas las potencias,--la vida y el alma.

El corazón damos,--Reina celestial,
Sirva de pesebre--y humilde portal.

Ya no camineis,--dulce imán del cielo
Aquí está mi cuerpo,--sirva de jumento.

Y para seguirte--el corazón damos;
Recíbelo, Madre,--para tus esclavos.

Hermosa Señora,--ya no camineis,
Aquí está mi pecho,--hospedaos en él.

(Continúa en la siguiente página)

Hermosa Señora--y blanca azucena,
Tu dichoso parto--sea en noche buena.

Danos aguinaldos--escondido Niño,
En las aflicciones--tu favor y auxilio.

Danos aguinaldo--dulce iman del cielo,
En nuestros trabajos--tu alivio y consuelo.

Danos aguinaldos,--divino José,
Grande resistencia--en el padecer.

Danos aguinaldo--divina María,
Llévanos a todos--en tu compañía.

Y que nuestra muerte--sea con contricción
Te pedimos, Madre--por amor de Dios.

Danos oh Señora--Ya tu bendición,
Pues te la pedimos--muy de corazón.

Sea la del Padre--también la del Hijo,
Y en perfecta unión--la del Espiritu Santo.

(SE PIDE LA POSADA)

FUERA

¿Quién les da posada--a estos peregrinos
Que vienen cansados--de andar los caminos?

(RESPONDEN DE ADENTRO)

DENTRO

¿Quién es quien la pide? ¿Yo no la he de dar;
Si serán ladrones que querrán robar?

F.--Esta Niña tierna--ya no sufre el hielo
No puede aguantar--el rigor del tiempo.

D.--¿Quién es quien perturba--de noche el silencio?
Mudaos de aquí--no quitéis el sueño.

F.--No más esta noche--humilde os ruego.
Para que descanse--la Reina del cielo

D.--Ya se ve que es de noche--y venís con eso
Vacio está el campo--y en el recogeos.

F.--¿Quién nos da posada--a estos peregrinos,
Que a lograr la dicha--de Belén venimos?

D.--Entra Niña hermosa--tú y tu compañero
Que esta casa es vuestra--y humilde os la ofrezco.

F.--Ábranse las puertas--rómpanse los velos,
Que viene a posarse--la Reina del cielo.

(DESPUÉS DE LA PETICIÓN DE LA POSADA, AL ENTRAR EN LA IGLESIA)

Pase la escogida,
La Niña, la Niña dichosa;
Quisiera en su obsequio
Hacer mil festines
Y el coro entonarle
De los Querubines.

(CANTAN TODOS DENTRO)

Toquen los pitos alegres
Con gusto y crecido gozo,
Porque son los peregrinos
María y José su esposo.

Y pues tanta dicha hoy aquí se ve,
Rindámosles cultos a María y José.

(DESPUÉS DE CADA UNA DE LAS NUEVE AVEMARÍAS)

Oh Peregrina agraciada,
Oh bellísima María,
Yo te ofrezco el alma mía
Para que tengas posada.

(DESPUÉS DE CADA UNO DE LOS
TRES PADRENUESTROS)

Humildes peregrinos,
Jesús, María y José,
Mi alma os doy y con ella
Mi corazón también.

DESPEDIDA

Venga, venga, venga el claro lucero,
Venga, venga venga a darnos el consuelo.

-------O--------

Ven Niño deseado; por siglos eternos
Consuela a los tristes--en este destierro.
Hoy nace la aurora y nace el buen tiempo
Hoy nace Jesús el Redentor nuestro
Hoy nace Jesús electo ab eterno.
Para Hijo querido, el Divino Verbo.
Hoy nace la linda estrella del cielo,
Hoy llora el demonio, hoy tiembla el infierno.

Hoy madruga el alba con rocío risueño
Viene a festejar este nacimiento.
Hoy la corte toda del Imperio excelso,
Se viste de gala para este festejo.
Hoy publica el mundo al Rey de los cielos.
General indulto a todos los reos.
Ya nació el día que destierra el sueño
Que introdujo al hombre el pecado fiero.
Se acabo la noche de mis tristes hierros
Sí no nace el Niño sin duda me pierdo.

Venid amor mío, venid que os espero
Venid que os aguarda con ansia mi pecho.
Venid hermosura del cielo supremo;
Oye los suspiros del devoto pueblo.
Angélicos coros con dulces conciertos
Cantadle a este Niño celestiales metros.

Pajarillos dulces, ruiseñores tiernos
Cercadle la cuna con dulces gorgeos.
Avecillas lindas situadas del viento
Hacedle las salvas a Jesús diciendo:
Bien venido seas Niño chiquito
Bien venido seas a darnos consuelo.
Bien venido seas, mi Dios humanado,
A borrar la mancha de nuestro pecado.
Bien venido seas Niño chiquito
A quitarle al hombre la culpa y delito.

Suggested sources for ordering audio-visual materials about Christmas in the Hispanic world:

Applause Learning Resources, Inc.
85 Longview Road
Port Washington, N.Y. 11050
Telephone: (516) 883-7460
Filmstrips/Cassettes: Feliz Navidad
La Piñata
Navidades en Madrid
Fiestas españolas e hispánicas

Educational Filmstrips
1453-19th St.
Huntsville, TX 77340
Filmstrip/Cassette: A Mexican Christmas

Gessler Publishing Co., Inc.
900 Broadway
New York, N.Y. 10003
Telephone: (212) 673-3113
Filmstrips/Tapes: Christmas in Spain
La Pequeña Vendedora de Fósforos
Feliz Navidad
El Árbol de Navidad
Songs: Canciones de Navidad (record)

Wible Language Institute Inc.
24 South 8th St./P.O. Box 870
Allentown, PA 18105
Filmstrips/Cassettes: Navidades en Madrid
Feliz Navidad
Songs: Diez canciones de Navidad (tape, cassette)

ÑANDUTI LACE

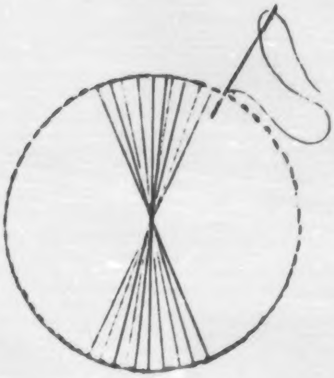
There are many legends concerning the creation of the first ñanduti lace. One of them tells how a Spanish lady punished her Indian servant for destroying her lace mantilla by placing the maid in isolation until she made another like it. In her desperation, not remembering the exact pattern of the original, the Indian turned to a spider patiently weaving a fragile web, which provided the maid with the pattern for her lace.

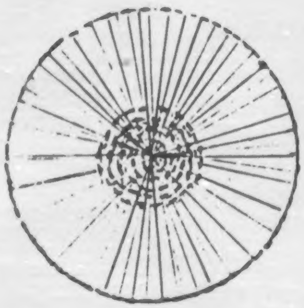
A logical explanation of the origin of the ñanduti is that the folk artists of Paraguay were trying to imitate the Salamanca or Tenerife lace brought by the Spanish ladies who came by royal command as brides for the Spaniards of the colony.

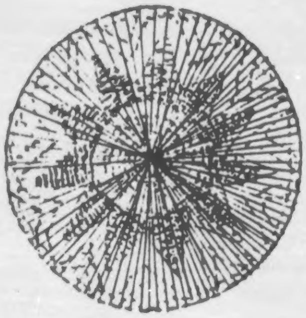
There are three stages in the making of the lace. First the artist draws a design on a piece of paper. Later this pattern is transferred to the cloth. After the design is drawn on the canvas, the weaver fastens the threads to the cloth and builds the warp of the first spider's web. Following the outline, she stitches about 100 to 150 rays per disc. From then on she will not stitch on the cloth, but uses it as a base to weave her motif. Most of the designs are of landscapes, flowers, birds or objects of daily use. When the design is finished, she cuts the cloth under the lace, making sure not to cut any of the threads of the lace. Once the ñanduti is finished, the canvas is washed, bleached in the sun, and starched.

Many rural families engage in the production of this lace. In some cases the whole village participates, especially in the town of Itagua, the birthplace of the ñanduti. Its school is the only place in the country where this craft is taught.

It may be that the lace was inspired by an European product, but in the hands of the Indian women who adopted it as their own, it has become a typical offspring of the New World.







OJOS DE DIOS (GOD'S EYES)

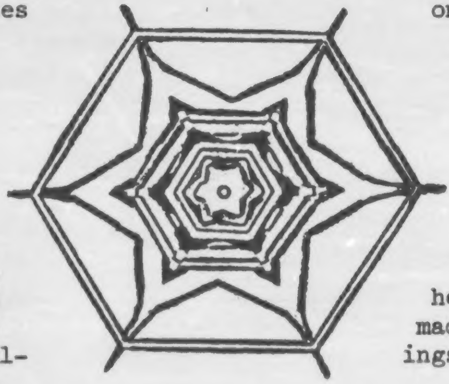
No one is sure when the first ojo de Dios was really woven of simple sticks crossed and wound with river rushes or vines. Mankind used the shape of the cross to invoke protection even before Christianity. Ojos had the crude beginnings of what today has become a thing of beauty, reverently created by today's artists who find inspiration in the simple designs of past civilizations.

Early Roman Christians paid homage to one God, yet appeased the many household gods with offerings that often took the form of ojos.

In a North American Eskimo museum collection, there is a ceremonial garment on display. It is an apron worn during religious ceremonies and is made of butter-soft deerskin elaborately painted with designs familiar to most of us as part of totem pole designs. There appear twenty-five or more eyes, all assuring protection to the wearer, and through him to the entire tribe.

Ojos are much older than those made by our North American friends, for they appear in the tombs of the ancient Egyptian rulers, wound of fibers from the Nile River banks. If you look closely at the reverse of the United States one-dollar bill, you will find an ojo on the pyramid. There are two-hundred-year-old ojos found in Scandinavian museums, modern day ojos in Poland, and ojo jewelry in Finland.

It is assumed that the early Indians were perhaps only renewing an ancient belief of their Egyptian ancestors when they remade ojos in a different way. They only wished to seek good health, good crops and good fortune from an ojo made to display on the walls of their cave dwellings.

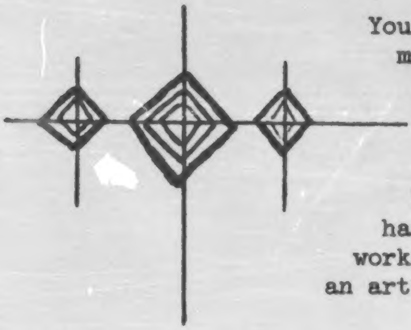


Ojos may be made of nylon, yarn, metallic threads or whatever threads or twine you feel creatively comfortable with. Their meaning is the same, no matter what the material or size: "May the Eye of God be on you, and bring you peace, plenty and happiness to your household," or "I wish you all the good things of life," and more. It is indeed a beautiful ancient belief to make an ojo de Dios for your own home or as a gift for a friend. What better way to wish anyone well, than to give an ojo as a gift.

Ojos are gaining great favor as wedding, birthday and baby shower gifts because of their meaning. Many mothers-to-be welcome a nursery ojo as a thoughtful shower present.

In the Southwest, the intense interest in handwork of all kinds has brought ojos into prominence as a colorful art expression that is spreading.

Today the ojo de Dios is found all over the world on sheet designs, dress material, rugs and many other items.



You are the artist in the art of ojo making. No matter what pattern you select to make, whether as a gift or for yourself, you are saying, "May God watch over loved ones and protect home, health and happiness." Finally, to quote an unknown author: "He who works with his hands is a laborer; he who works with his hands and his head is an artisan; but he who works with his hands, his head and his heart is an artist."

MAKING THE OJOS DE DIOS

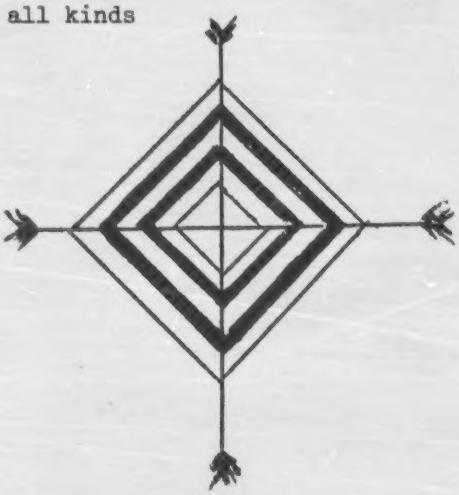
Materials include yarn and threads, scissors, glue, popsicle sticks, toothpicks, chopsticks, barbecue sticks, etc. Most ojos use narrow sticks of various lengths. It depends upon one's imaginative creativity.

1. Form a cross or X by tying two pieces of wood together.
2. Tie the yarn or thread in the center and begin weaving and wrapping the yarn around one stick on the cross, spanning the thread to the next stick on the cross.
3. Continue this procedure. Using your imagination and creativity, change the color scheme and yarn texture from time to time.
4. Cut and fasten the end of the yarn to the cross with a small knot or a drop (dot) of white glue when completed.
5. Add pompoms at the ends of the sticks for added decorations. You could also paint the sticks to match the yarn color.

The preceding directions are for the simplest kind of ojo de Dios one can make. Once you learn to make one, you will find how exciting and interesting it can be to create all kinds of patterns and styles.

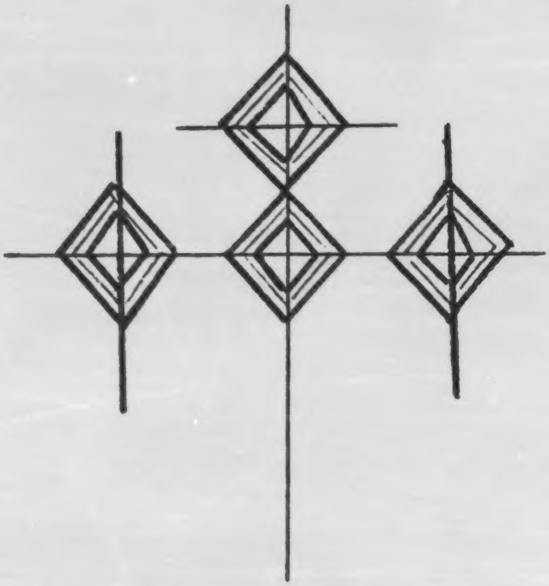
Years ago there were no how-to-make-it books for the ojos de Dios. Today there are booklets and books available to assist anyone who sincerely wishes to enjoy this art form.

The following is a series of books that encompasses the history and craft of the ojos de Dios in past and present world cultures.



Diane Thomas -- *The Creative Ojo Book*
The Advanced Creative Ojo Book
The Regional Creative Ojo Book
The Handcrafter's Creative Ojo Book
The Worldwide Creative Ojo Book

All are available from Hunter Publishing Company, P. O. Box 9533, Phoenix, Arizona 85068. Telephone: (602) 944-1022.



THE PACHUCO WORLD

The Pachuco movement was the first of its kind to appear on the American scene. The Mexican-Americans who started it were the first to be proud of their ancestry, and at the same time they were rejecting all known cultural values of either heritage. They knew that if they stood up so boldly, it would be dangerous; however, they were aware that it was the only way they could establish an essential relationship with the society that scoffed at them.

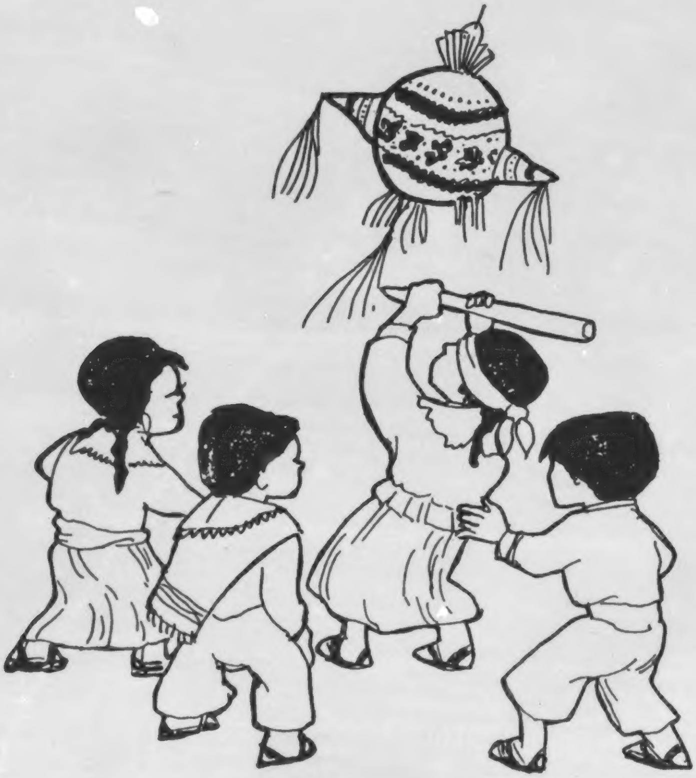
The Pachuco wore a Zoot suit that consisted of highwaisted ballooning trousers with tight cuffs, a knee length jacket with padded shoulders, a wide-brimmed hat, and a key chain that resembled a lasso. A cross pinned his tie. He walked with his hips and legs thrust forward, head and shoulders angled back, he was the picture of a restless and dashing adolescent of the 40's. The macho of the Pachuco world was known as a "bato."

César Chávez was a Pachuco, and pictures of him wearing a zoot suit can be found in Mexican-American publications.

LA PIÑATA

The piñata, filled to the brim with candy or surprise gifts and adorned with colored paper, the finale to parties in many countries, did not have its beginnings in Mexico as most Americans believe. Rather it originated in Italy nearly 400 years ago. Today's piñatas signify warmth, friendliness and festiveness and are beautiful representations of clowns, flowers, stars, animals and other things. The piñatas of four centuries ago were simply clay pots.

Sixteenth-century Italians, under the influence of the Renaissance, began to look less toward Roman Catholic Church restrictions, and more toward pleasure and amusement in simple games and stories. One of the games involved suspending a pineapple-shaped clay pot in the air, swinging it about, and having a blindfolded person try to break it with a stick. The earthenware pot was called a pignatta, from the Italian pigna, meaning cone-shaped.



Italian ideas and customs gradually reached Spain, and the pignatta became the Spanish piñata. Life in Spain was a very somber affair, for the Spaniards were still attaching religious significance to almost all occasions due mainly to the effects of the protracted war with the non-Christian Moors. Eventually they began to call the first Sunday of Lent Piñata Sunday and

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broke the piñata only during Lent. On the day of the Pascua de Cuaresma, a period of fast and penance, people donned black masks and held a masquerade ball. The ball was called the Dance of the Piñata, and a piñata was broken during the dance.

The Spanish word piñata referred to the game itself rather than to the clay pot. The piñata container was an olla, squat and round, rough, undecorated and unglazed. It was a homely looking pot indeed, inviting creative disguise. To conceal its ugliness, the Spanish built a figure around it, and the decorated piñata came into being.

There is no recorded date for the arrival of the piñata to the shores of Mexico. However, we can surmise that the explorers who came to Mexico some four hundred years ago were eager to spread Spanish culture and religion and that the piñata was one of the customs they shared. The Mexicans made several changes in the tradition of the piñata. For example, rather than using the piñatas during Lent, they associated them with their Christmas festivities. Also, with the availability of China paper (tissue paper), the Mexicans began to decorate the piñatas much more elaborately.

The piñata's appearance has undergone a still more elaborate change within the last thirty years or so, thanks to the convenience of travel. The Mexicans had begun to decorate the piñatas to look like beautiful objects. When large numbers of tourists from the United States traveled throughout Mexico, another important change occurred. Enchanted with the piñata custom, they wanted to buy more piñatas than the potters could supply. Papier-mâché piñatas have solved this problem, for they are faster to make and have become the means to an almost endless variety of shapes and sizes. In addition, the colors are brighter than ever.

Piñatas are made in great numbers, filled, and broken for the Christmas season and for many fiestas throughout the year. Since the arrival of the custom in Mexico, traditional sweets have been used to fill it, but this tradition now varies from country to country.

In spite of all the changes, the universal appeal of the piñata remains--the idea that whoever is the lucky one to break this colorful decoration opens for all around a treasure chest of surprises.

Source: Virginia Brock, Piñatas. Abindon Press, 1966.

The teacher of Spanish will find instructions on how to construct piñatas from ollas, papier-mâché, flower pots, paper bags or boxes in the article entitled "Christmas Idea from Old Mexico," Sunset Magazine, December 1955, pp. 38-40.

EL PIROPO

The piropo is a flirtatious, elaborate, and at times quite passionate compliment that a Latino male bestows upon a female as she walks down the street or any public walkway. Although the piropo is also a custom among men in other countries (especially along the Mediterranean), the Latino male seems to have acquired a universal reputation for perfecting or mastering the art of "piropeando." This custom, familiar to all Latinas who have heard piropos as long as they can remember, is not necessarily accepted as something favorable among all females. Some consider it a reduction of the female to a mere sexual object. They believe that men, whether old or young, should not feel that they have an inalienable right to "piropear," or to degrade a female as she innocently strolls down the street. On the other hand, there are those who are flattered by the open admiration of the Latino male, considering the piropo as a mere innocent flirtation in public. If the piropo is in buen gusto, it is generally accepted by the Latina. At times the piropo is not only welcomed but deliberately provoked.

Whether one is for or against the piropo, the fact remains that today it is gradually becoming a dying art. The young Latino male does not feel as compelled to prove his machismo through the piropo as did his father or grandfather. Today's piropos are not as elaborate or flowery as those of the older generation and are sometimes reduced to a mere "¡Hola, guapita!" Perhaps women's liberation has helped to change the attitude of the young male, or perhaps the new generation has more social freedom than their ancestors. The piropo is an Hispanic custom that may face total extinction by the end of the twentieth century. Alas!

The following examples of piropos are taken from the October, 1980, issue of Nuestro magazine.

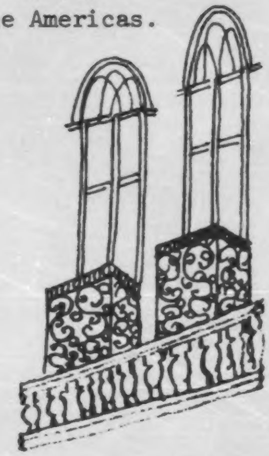
1. Tus ojos alumbran el calor de mi agonía . . . porque no eres mía.
2. Eres más bella que un jardín de flores.
3. Eres más deliciosa que una piragüa.
4. ¡Qué pollo!
5. Si cocinas como caminas, me como hasta el pegao.
6. Tu belleza endulza mi vejez. (said by older men)
7. Bendita sea la madre que te vió nacer.
8. Tu mirada sube la fiebre de mi pasión.

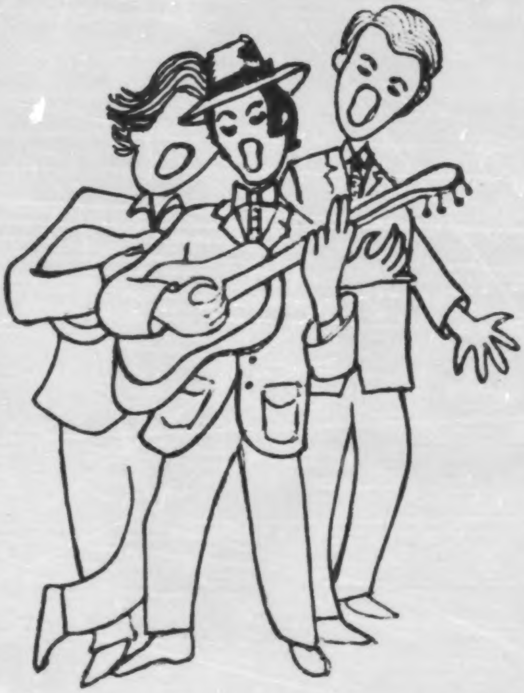
LA SERENATA

The "serenata" is among the most romantic and colorful customs brought by the Spaniards to the New World. A man courting a girl hires a band of musicians, or if he is talented, he and his friends assemble in the early morning (3:00 a.m.) under the girl's bedroom window, and accompanied by string instruments, sing several selections.

Usually the titles of the songs convey a message to the girl listening inside; for example, "Asómate a la ventana," "Quiero que me ames," "Si no me quieres, me voy a morir," or "¿Cuándo mi vida,cuándo?" The girl has the choice of coming out and talking to the man, but usually it is the custom to remain inside, not letting the singers know she hears them, or at least keeping them guessing. If the family has arranged the serenade as a surprise to celebrate the girl's birthday, the musicians will begin the presentation with the song "Las Mañanitas." After the performance, the group will be invited in, and the party begins with the host serving hot, foamy chocolate and homemade flaky rolls. Much laughter and merriment usually ensues.

Even in these days of satellite and electronic communications, the "Serenata" is still performed in the big cities. However, it is in the small towns of the rural communities that the custom is repeated as it has been for three centuries when the Spaniards first brought it to the Americas.





SPORTS AND RECREATION

Sports and recreation in Spain and Latin America range from the well-known soccer all the way to the more obscure contests such as sheep fights in the Basque country. Below are listed the names of most of the sports and games. In the following pages, some of the more typically Latin sports and games are described.

TEAM SPORTS

Baloncesto o básquetbol
Fútbol o balonpié
Balón volea o volibol (volleyball)
Rugby

SPORTS UTILIZING WEAPONS (DEPORTES DE ARMAS)

Caza--hunting
tiro al arco--archery
tiro de pichón--skeet shooting
esgrima--fencing
tiro al blanco--target shooting

COMBAT SPORTS (COMBATE)

boxeo
catch
lucha grecorromana--greco-roman wrestling
judo

AQUATIC SPORTS (DEPORTES ACUÁTICOS O NÁUTICOS)

natación--swimming
pesca submarina--spearing
salto de trampolín--diving
pesca--fishing
esquí acuático o náutico--water skiing
remo-rowing
piragüismo--kayak
vela--sailing
motonáutico
fuera-borda--speedboat racing

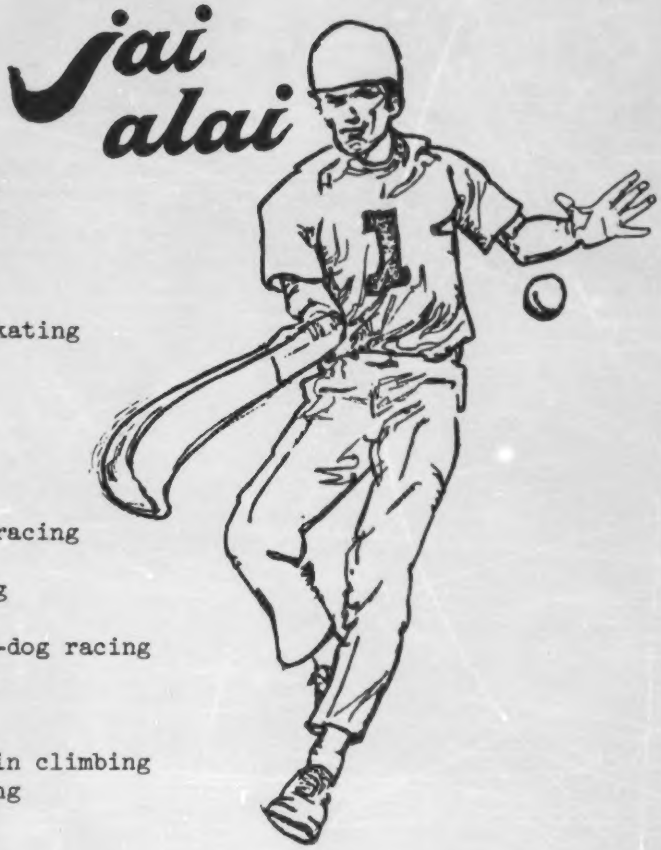
TRACK AND FIELD (ATLETISMO EN PISTA)

carrerra pedestre--running
carreras de relevos--relays
carrera de vallas--hurdles
salto con pertiga--pole vault (o salto de pertiga)
salto de altura--high jump
maratón

lanzamiento (throwing)
disco--discus
peso--shot put
martillo--hammer
jabalina--javelin

GYMNASTICS (GIMNASIA)

potro--horse
paralelas--parallel bars
movimientos en el suelo
anillos--rings



WINTER SPORTS

esquí
bobsleigh
patinaje artistico--figure skating
salto de esquí--jumping

OTHER SPORTS AND GAMES

golf
ping pong
carreras de caballos--horse racing
boliche--bowling
pelea de gallos--cockfighting
ciclismo--bike racing
carreras de perros (galgos)--dog racing
peleas de perro--dogfighting
equitación, hipismo
moto-cross
escalado o alpinismo--mountain climbing
vuelo sin motor--glider flying
paracaídismo--parachuting
automovilismo
billar--billiards
polo
pelota--various forms of handball. Pelota vasca is also known as jai alai.
ajedrez--chess

JAI ALAI

Jai alai is the world's oldest known ball game. It originated among the Basques who live along the French-Spanish border. One of the fastest-moving games in the world, jai alai requires a high degree of skill, speed, endurance and nerve. The majority of jai alai players today are still the Basques who exhibit their mastery of the sport not only in Spain, but in the Philippines, Mexico, Italy, France and the United States. In Spain the game is known as pelota vasca. The name jai alai (Basque for "merry game") was given when it was introduced to Cuba in 1900.

Jai alai is played in a 3 walled court with a hard rubber ball. The rules are similar to those of handball except that the ball is caught and thrown with a cesta (basket), a long, curved wicker scoop attached to the wrist by a leather glove. American players are required to wear protective helmets as a result of legislation in 1967.

The quiniela system of betting on jai alai games originated in the 1930's in Miami.

How Jai Alai Is Played

The object of jai alai is simply to hurl the ball against the front wall with so much speed and spin that the opposing player will not be able to return it. The ball can touch the side wall, the back wall and/or the floor and remains in play until it strikes the floor a second time. (Example: a player may choose to receive the ball in the air after it rebounds from the front wall, to snare it after the first bounce on the floor, or wait until it hits the rear wall and return it as a rebota shot).

Any ball is fair that strikes the surface of the front wall and bounces on the concrete floor. A ball is foul when it hits the screen above the court, the wooden floor, the cushions on the walls, the screen that protects the audience (unless it has hit the concrete floor first), and when it has touched a player or his clothing. Holding the ball is a foul and earns the opposing team a point. Interference means the point must be played over.

When the game begins, the player assigned the first position (or the team's front man, in the case of doubles) serves by bouncing the ball behind the service line and throwing it so that it rebounds from the front wall to land on the floor between the underserve and overserve lines.

Games are played on an elimination system. Teams or players play until they lose one point and retire to the end of the lineup for their next opportunity to score. The winning team continues to play each successive team until it loses a point, or wins the game.

The man at the overserve line is the chief judge, and though each judge is responsible for calling fouls in his area of the court, the decision of the chief judge is final.

Terms Used in Jai Alai

Here are some of the definitions and spellings of selected terms that are used in the game of jai alai.

carambola: A thrown ball that hits the front wall, the side wall, and the court floor, then bounces into the screen. The opposite of a Dos Pareredes.

cortada: A ball thrown with the right hand from outside the court that hits the front wall, the floor, then the side wall. Thrown with great speed and difficult to handle because of the "English" on the ball.

chic chac:	A ball that bounces off the front wall, hits the floor near the back wall, then hits the lower back wall and comes down sharply to the floor instead of coming up and out from the back wall.
picada:	A thrown ball that hits high on the front wall with a lot of spin, causing a high bouncing shot that is hard for opponents to judge.
remate:	Literally, "the end." A side-arm shot thrown just above the metal strip (chapa) on the front wall. Usually a put-away shot.
cinta:	The cloth cord a player uses to tie the cesta to his hand.
taco:	The wooden base at the glove end of the cesta (basket) to which the player ties the "cinta."
cancha:	The playing court, which is 170 feet long, 50 feet wide and 49 feet high. The front playing wall, on the right, is called the FRONTIS; the side wall, facing the spectator, is the LATERAL and the rear wall is the REBOTE. The front wall is usually made of solid granite blocks 12 inches thick, to withstand the repeated 150 mile-per-hour impact of the rock-hard ball (pelota). The rear and side walls may be of gunite, a pressure-applied cement, and the floor 12 solid inches of specially hardened concrete.
cesta:	Made of Pyrenees mountain reeds woven over a thin Spanish chestnut frame. The ribbing of the cesta imparts a tremendous spin to the pelota. Each cesta is custom-made in Spain at a cost of $85-$100, according to the preferences of the players.
pelota:	A ball about three-fourths the size of a baseball, harder and livelier than a golf ball. Made of hand-wound virgin Brazilian de Para rubber, covered with linen and two layers of goatskin, they cost about $85 each.

PATO

Pato is an Argentine sport which probably originated around the beginning of the 17th century. The name is derived from the fact that instead of a ball, the players used a dead duck wrapped in leather.

In its earliest form, pato consisted of a mounted contestant attempting to carry home the duck while evading the other riders. The pato, wrapped in leather, also had handles attached to it to facilitate grabbing by the other players. Eventually, teams were formed and it acquired a resemblance to polo. The winner was entitled to a fiesta and the right to eat the duck. Similar games were described in the epic poem "La Araucana" by Ercilla, and in "Santos Vega" by Rafael Obligado.

Because of the enthusiasm of the players, pato became an extremely dangerous sport and was banned by several famous Argentine leaders, among them, the Viceroy Sobremonte, President Rivadivia, Governor Rosas, and even by Catholic Church officials. However, because of the efforts of Alberto del Castillo Posse, the game was modified sufficiently to appease its critics. Prior to the modification of the game rules, pato generally consisted of a free-for-all battle in which fights, violence and fatalities were not uncommon.

In April, 1941, the Argentine Federation of Pato was founded in order to coordinate and regulate the activities of the many pato clubs. Pato was also named the national sport of Argentina.

Modern pato is played in a more rational and orderly manner. The playing field is blocked off to the following dimensions: 180 m. long by 90 m. wide. There are two arches, one at each end. The two teams each have 4 players. A match consists of 6 periods of 6 minutes during which the goals are changed as in polo. The ball--the duck is no longer used--is made of leather, 40 cm. in diameter, and has 6 grips or handles.

TEJO

Tejo is a game similar to the ancient game of quoits. It is very popular in Colombia where aficionados have taken advantage of every available space and period of time to participate in a round of tejo.

The playing field consists of a long, narrow area. At one end is a metal target, upon which gunpowder has been placed. The player, at the far end of the area, tosses metal discs at the target. The winner is the one who tosses the disc with sufficient accuracy and force to cause the gunpowder to ignite and explode.

REJONEO

Also known as Portuguese bullfighting, rejoneo is a form of bullfighting done on horseback. It dates back to the 17th century and earlier when nobles were the only ones permitted to display their skill and courage against the bulls. Although the Portuguese claim the honor of preserving this demonstration of skill on horseback, the Andaluces, famed for their horsemanship, also claim to have preserved the art through the centuries.

The main participants are:

1. the rejoneador--mounted bullfighter. Traditionally, a man of wealth or noble class. He wears either the court dress of a 16th century Portuguese nobleman or the andalúz traje corto, also known as the traje andaluz.

2. the horse--a highly trained thoroughbred.

3. the bull--the same breed as used in the corrida de toros.

Rejoneo follows the ritual of the bullfight on foot. The bull is first caped by a banderillero or assistant. The rejoneador then enters and leads the bull while performing feats of horsemanship. He works as close to the bull as possible. The horse is unprotected. Sometimes the bull's horns are shaved.

The next phase is divided into three parts: *rejones*, *banderillas* and *muerte*. The rejoneador places the *rejones de castigo*. Each rejón is 1.60 meters in length. The blade is 18 cm. long. The lance part breaks off, leaving the blade in the shoulders of the bull. The rejoneador may not place more than three *rejones*.

Three or four *farpas* or pairs of banderillas may be placed. They are the same length as the *rejones de castigo* and have a blade 7 cm. long and 16 mm. wide. The rejoneador may place them one at a time, or two at a time, a risky maneuver using both hands; thus he must be able to control the horse with his knees.

The finale consists of the killing of the bull. He may choose to kill the bull either on horseback or foot. If he chooses the former, he uses the *rejón de muerte*, a short lance with a blade similar to the other *rejones*. He has five minutes to kill the bull with a thrust between the shoulder blades. If he chooses to kill on foot, the rejoneador dismounts, and takes the *muleta* and *estoque*. There is another alternative--the banderillero may kill the bull.

CASTILLOS

A unique game is played in the city of Valls, Catalonia, on the Día de San Juan Bautista, the Feast of Saint John the Baptist, June 24. Rival groups of players form human towers (castillos), each tier standing upon the shoulders of the one below. Often the towers rise to the height of a three-story house. To the proud and sturdy "catalanes," this exhibition of daring gymnastics shows off the "machismo," or virility, of their race.

Sources: *Encyclopedia Britannica*.
F. G. Menke, *The Encyclopedia of Sports*.
Darrell Fields, Jai Alai Program of August 18, 1978, MGM Grand Hotel, Reno, Nevada.
Gran Enciclopedia Argentina, Tomo VI (Buenos Aires: Ediar Soc. Anon. Editores, 1960).
Arturo Torres, *Essentials of Spanish* (Doubleday, Doran and Company Inc., 1932).

For further reading: John Leibold, *This Is the Bullfight*.
José María Cossío, *Enciclopedia de los toros*.
Conchita Cintrón, *Memoirs of a Bullfighter* (Cintrón, a woman, was one of the finest rejoneadores in the '40's and '50's).

EL TELÉFONO

CÓMO BUSCAR UN NOMBRE EN EL DIRECTORIO TELEFÓNICO

a) Los varones y mujeres solteras se clasifican por el primer apellido, segundo apellido y primer nombre, ejemplo:

Mario Hernández Rosas se escribe:

Hernández Rosas Mario y se clasifica en la H.

b) Las mujeres casadas o viudas se clasifican por el apellido del marido excepto cuando no se conoce éste.

Rosita Delgado vda. de Ruíz se escribe: Ruíz Rosita Delgado v de y se clasifica en la R.

Carmelita Bejarano vda. de G. se escribe: Bejarano v de G. Carmelita y se clasifica en la B.

c) Las razones sociales cuya base sea un nombre propio se clasifican por el primer apellido, por ejemplo: Carlos Mendoza González e Hijos Ltda. se escribe: Mendoza González e Hijos Ltda. Carlos y se clasifica en la M.

d) Los nombre de Compañías se escriben sin cambiar el orden de las palabras, por ejemplo: Industrias el Nardo Ltda. se escribe igual y se clasifica en la I.

CÓMO LLAMAR POR TELÉFONO

a) Recuerde con seguridad el número al cual va a llamar. En caso de duda consulte el directorio.

b) Descuelgue la bocina, acérquela al oído y espere el tono de marcar.

c) Marque lentamente cada cifra haciendo girar el disco hasta el tope y dejándolo regresar libremente.

d) Espere unos segundos hasta que oiga repicar; si despúes de 20 segundos nadie responde, es probable que no haya quien conteste.

e) En caso de recibir señal de ocupado, cuelgue inmediatamente y espere dos o tres minutos para repetir la llamada.

f) No abuse de la información. Consulte su directorio. Las telefonistas no tienen la obligación de dar los números que figuran en el directorio.

g) Tenga a la mano una lista con los números de los teléfonos que puedan necesitarse en una emergencia como:

1. los bomberos
2. la ambulancia
3. la policía
4. la larga distancia
5. los daños: acueducto, energía, teléfonos
6. información

TELEPHONE ETIQUETTE

Telephone etiquette follows the same rules of courtesy observed in any other social function. How a person answers the telephone, and the tone of voice used, will give the caller a pleasant or unpleasant idea of the person, or company being called.

The expressions used to answer the telephone in the Hispanic world vary from one country to another. Spaniards use "Diga" or "Dígame." Mexicans answer "Bueno." In Colombia it is common to answer with "A ver." Argentinians say "Hola," while "Alo" is frequent in other places. The usual response to the above will be an expression of greetings like "Buenos días," and a request to speak to somebody. The person answering the phone will inquire who is calling, "¿De parte de quién?" The caller is supposed to state his or her name, and explain the reason for the call.

In public or commercial establishments, it is common to answer the phone with expressions such as "Aquí el Hotel Excelsior" or "Club Caribe, al aparato." In private calls it is better that the caller request the person he wants to talk to, so that if he has the wrong number, he will not find out the name of the person who answered. In business calls the secretary will ask "¿De parte de quién?" and also let the caller know the boss is not in. Business calls should be short, and only the matter for which the call was made should be discussed.

In private calls brevity is not as essential as it is in business calls. Nevertheless, the person calling should ask if the person who answers the phone has enough time to talk about something that might take a long time.

In all cases the person speaking should use a pleasant voice, and if the caller is someone known to the person answering the telephone, he or she should demonstrate pleasure and end the call with a cordial farewell.

Sources: Elizabeth Keesee, Gregory G. LaGrone, Patricia O'Connor, Leer, Hablar y Escribir (New York: Holt, Rinehart and Winston, 1963).

León Narváez, Ambientes Hispánicos I, (St. Paul, Minnesota: EMC Corporation, 1980), pp. 1-2.

TÍTULOS--TITLES OF ADDRESS

DON AND DOÑA

The titles of address which the Spanish student learns early (*señor*, *señora*, *señorita*), are used, like their English equivalents, with last names. They may also be used in speaking to anyone who is old enough to be addressed with a formal title and in addressing a person of any social class. In contrast, Spanish has two titles, *don* and *doña*, which are used only with first names and which originated as class titles, that is, were used only as titles of respect for the nobility. These titles are no longer reserved just for the nobility, but unlike the other titles of address, they still indicate either a difference of social class or a high degree of deference or respect. Thus, a person of higher social class does not normally use *don* or *doña* in speaking to a person of lower class.

These titles, like *tú* and *usted*, permit a kind of interpersonal relation which is impossible in English. They are used when two people are too intimate to interact on a last-name basis, but not intimate enough to be on a first-name basis. In general, however, only one of the two people in a conversation uses *don* or *doña* in addressing the other. Thus, a highly respected scholar may be addressed as *don Felipe* by his colleagues. Similarly, the owner of a ranch may address all his employees as *tú*, calling them by their first names, while they, in turn, address him as *usted*, using *don* and his first name.

TÚ AND USTED

As we already know, in modern Spanish there are two ways to address the person with whom you are speaking. The forms of the second person, *tú* and *vosotros*, can be used when a familiar relationship exists between two speakers. (The second person forms are the ones that come from Latin.) Or you can employ third person forms, *usted* and *ustedes*, when there is a respectful relationship of courtesy, or of distance between speakers.

One cannot get a deep understanding of Hispanic culture until one is thoroughly aware of the fact that the use of *tú*, *usted*, *don* and *doña* establishes very special relationshps between people. English approaches this kind of relationship only in very special cases. For example, the nurses in a clinic may address a doctor with whom they are very friendly as "Doctor Jim."

EL TURRÓN

The "turrón," which is a typical Spanish product, is sold during the Christmas Season, from December 15 to January 6, the feast of the Three Kings.

The "turrón" was created during the reign of Felipe IV in Catalũna, Spain. During a siege, the city of Barcelona was cut off from the rest of the country for fifteen months, and the supply of food became critical. A contest took place to give an award to the person who created a product which would not spoil. A candymaker by the name of Turros whipped up an almond paste with honey, and placed it between two wafers. It was the first "turrón" ever made and the product was named after its creator.

The city of Jijona, Alicante, is known as the center of the "turrón nacional." Twenty-three factories supply the national and international demand for the confection. The candy is also made in lesser quantities in other parts of Spain.

The annual production of mazapan and turrones of all kinds has been estimated to be fourteen million kilograms, half of which are produced in Jijona. Most of the product is exported to South America, but it is also shipped to France, England, Germany, Switzerland, Morocco, the United States, Central America and Australia.

TURRON DE YEMA

Cantidades: 500 gramos de almendra molida, 6 yemas, 1 decilitro de agua, 300 gramos de azúcar, canela y azúcar glass.

Modo de hacerlo: Hacer un almíbar fuerte con el agua y azúcar, mezclar las yemas con la almendra, añadir el almíbar, una cucharadita de canela y amasar con azúcar glass hasta que no se pegue en las manos. Forrar un molde alargado con obleas o papel fino, verter el turrón, espolvorear con canela y cubrir con una oblea, poniendo peso para que quede duro. Tarda un par de días.

Concepción M. de la Cueva y Luis R. Galindo Andrade, después de su boda (Fotos, Apolinar González).

WEDDINGS

Weddings are conducted more or less in the same manner as those in the Anglo-Saxon culture, although some differences in customs can be observed during the days before the nuptials. For example, at her parents' home the bride-to-be displays the gifts she has received, together with the linens, gowns, and embroidered items she has made or gathered for her new home (ajuar).

Two ceremonies take place at the same time in the church, or else the civil registration is followed by the religious rites. The bride usually wears a white gown (traje de novia), with long train (cola) and a headdress (tocado) of orange blossoms (azahares) supporting the full length veil (velo). The wedding party (séquito nupcial) includes a small boy (paje) dressed as a page. On a small cushion he carries twelve gold coins (arras) which are used during the ceremony to represent the dowry. The bridesmaids (damas de honor), the best man (padrino de boda), maid of honor or matron of honor (madrina de boda), and ushers (ujieres) complete the wedding party. Many brides choose to take their bride's bouquet (ramo de novia) to a chapel, and place it at the foot of the altar.

A reception follows the ceremony at a club or at the home of the bride's family. The guests are treated to a full meal, champagne and a wedding cake (torta nupcial). No reception line is formed, because everyone is known to the bride and groom.

The newlyweds do not conceal the place of their honeymoon. The practical joke played on the honeymooners is called "petaca." It consists of making the bed (cama nupcial) with the sheets folded in such a way that it is impossible to get into it.

It is not uncommon for the couple to live with their parents for a few years after they are married.

CHAPTER 5

ASPECTS OF THE SPANISH LANGUAGE

CHISTES

Chistes, bromas, burlas -- Jokes can become a welcome addition to the Spanish classroom, linguistically and culturally from the point of view of the language, and affectively and motivationally from a pedagogical viewpoint. With a little care, they can be incorporated early in the Spanish program, even with students having only a minimum command of the language, although many jokes do require a fair command of the language for in-depth comprehension and enjoyment.

A few examples from among literally thousands of jokes are presented here. Following them are some ideas for using jokes in the classroom together with some suggested sources.

ENTRE ALUMNOS

Jaime: ¿Debo decir que Madrid es en la Colombia o está en la Colombia?
Paco: Madrid está en la Colombia, por supuesto.
Jaime: No, señor. No es posible decirlo.
Paco: ¿Por qué no?
Jaime: Porque Madrid está en España.

EN LA ESCUELA

-- Di los nombres de seis animales salvajes que se encuentran en África.
-- Dos tigres y cuatro leones.

EN CLASE

-- ¿Quién fue el padre de Felipe III?
-- Felipe II.
-- ¿Y el de Felipe II?
-- Felipe I.
-- ¿Y el de Felipe I?
-- Felipe cero.

UNA CONVERSACIÓN

-- ¿Cómo distingue usted una naranja de una toronja?
-- Por su fruta.
-- Muy bien. ¿Y cuándo los árboles no tienen fruta?
-- Entonces espero.

ENTRE AMIGOS

Juan: ¡Qué idiotas somos!
Pablo: ¿Por qué no habla usted en singular?
Juan: Sí, tiene usted razón. ¡Qué idiota es usted!

EN EL BAILE

María: Hay dos cosas que no le permiten a usted bailar bien.
Rafael: Sí, ¿qué son?
María: Sus pies.

EN LA CLASE DE CIENCIA

El maestro está haciendo preguntas a los estudiantes.
Maestro: ¿Cuántos satélites tiene la tierra? ¿José?
José: Un momento, señor maestro. Déjeme ver el periódico de hoy.

PREGUNTAS

-- ¿Cuántas estrellas hay en La Vía Láctea?
-- Hay tantas estrellas como pelos tengo en la cabeza.
-- ¿Y cuántos pelos tiene usted en la cabeza?
-- Tengo tantos pelos como estrellas hay en La Vía Láctea.

EN LA CLASE DE GEOGRAFÍA

Profesor: Diga, niño. ¿Cuál es la capital de Nicaragua?
Alumno: No me acuerdo, señor profesor, pero sé que es una ciudad muy importante.

FOR THE TEACHER OF SPANISH

Using the chiste in the classoom

- The chiste can serve as a change of pace, just as a moment of fun, between teacher and students, a relaxing of tension after an intensive lesson, for example.

- Chistes can reinforce grammatical or lexical items. Examples:

  ENTRE ALUMNOS (ser, estar)
  EN LA ESCUELA (substitution of numbers and/or animals)

- They can reinforce cultural items. Examples:

  ENTRE ALUMNOS and EN LA CLASE DE GEOGRAFÍA (teacher can check to see whether students do indeed known correct capital cities.)

- The chiste can supplement or complement the textbook dialog. Many of them are very short and will encourage memorization. Students can dialog them in groups or even in front of the class. Teachers can find chistes that reinforce particular difficulties in pronunciation and use them for drills.

- Chistes can be the introduction for a cultural lesson on Spanish humor. Possible topics would include a history of Spanish humor, kinds of humor, a comparative and contrastive study of Spanish/American humor. Possible motivating questions include Do you think this joke is funny? Why? Why not? Would a Spanish-speaking person think it's funny? Why? Why not What does this illustrate about the Spanish sense of humor? About the American sense of humor? Does the sense of humor differ from one Spanish-speaking country to another? What about between the United States and England? Is there any difference between folk humor and a more formal kind of humor, traditional, classic?

  Such a cultural lesson may even lead to further study of Spanish comics, comedians, comedies, stock comic characters.

- Jokes can be used for listening comprehension practice either in the language laboratory, perhaps spliced at the beginning or end of a tape program, or in the classroom as part of a listening program or just as variety in the listening comprehension program plan.

- They can serve as models for students to write their own jokes in Spanish Initially, students could take a simple joke like UNA CONVERSACIÓN and substitute other fruits (especially local ones for more relevance). Similar substitutions could be made in PREGUNTAS (sands on the beach, cars on the island, etc.). Students with a good sense of humor, and/or the more advanced with a better command of the language, may be motivated to create original jokes.

- Jokes can be illustrated and displayed as cartoons, or as comic strips if several scenes are involved.

- Communicative skills and values clarification strategies can be combined in a follow-up lesson on humor. Suggested statements include these:

  . Me alegro cuando . . .
  . Me alegro mucho cuando . . .
  . Me alegro poco cuando . . .
  . Me hace feliz . . .
  . Me río . . .
  . Me hace triste . . .
  . Me divierto . . .

  . Estoy feliz . . .
  . Estoy triste . . .

  . La alegría me . . .
  . La tristeza me . . .

  . Lo que me moleste . . .
  . Lo que me divierte . . .

  . Lloro cuando . . .

These values clarification statements can be used very profitably in language drills. They can be simple repetition drills, for example, used to build up speed of utterances. They can become transformational drills when the students are able to use other tenses, when they can change statements to the negative, and when they can ask questions. The statements used in the drills can be equally well used in writing practice to check on syntax and orthography. Selected statements can be proposed as the topic sentence(s) for longer pieces of creative writing in the language.

Sources of chistes

- Publishers of Spanish materials, e.g., Wible Language Institute Inc., which offers recordings of Spanish and Latin-American humor.
- Old textbooks.
- Newspapers in Spanish. The texts of the comic strips may be used as texts for jokes.
- Magazines in Spanish.
- Native speakers when they visit the classroom may be pleased to share one or two of their favorite jokes. These can be written down and collected into a booklet, or tape recorded for use in the language laboratory. If several native speakers contribute, their regional accents and regional vocabularies may promote further research.
- An excellent and current source of chistes is Selecciones Reader's Digest. The longer jokes published in this magazine are often anecdotal. They can be transformed by students into mini-dramas involving the converting of prose anecdote into dialogue. This will mean using shorter and more direct speech, possibly more idiomatic expressions. If these mini-dramas are acted out in the classroom, students may need reinforcement of correct gestures. For the sections on idiomatic expressions and Hispanic gestures in this guide, see pages

For advanced students

- The teacher of very advanced students and/or native speakers of Spanish will find an interesting linguistic and sociocultural approach in the article "The Academic Uses of Mexican Comics" by Bert B. Carrillo, Accent on ACTFL, November 1975, pages 8-9. Intended as a teaching aid in beginning bilingual classes for native speakers of Spanish, this exploration of comics dialect vs. textbook Spanish with standard English equivalents will provide a very different study of the Spanish language.

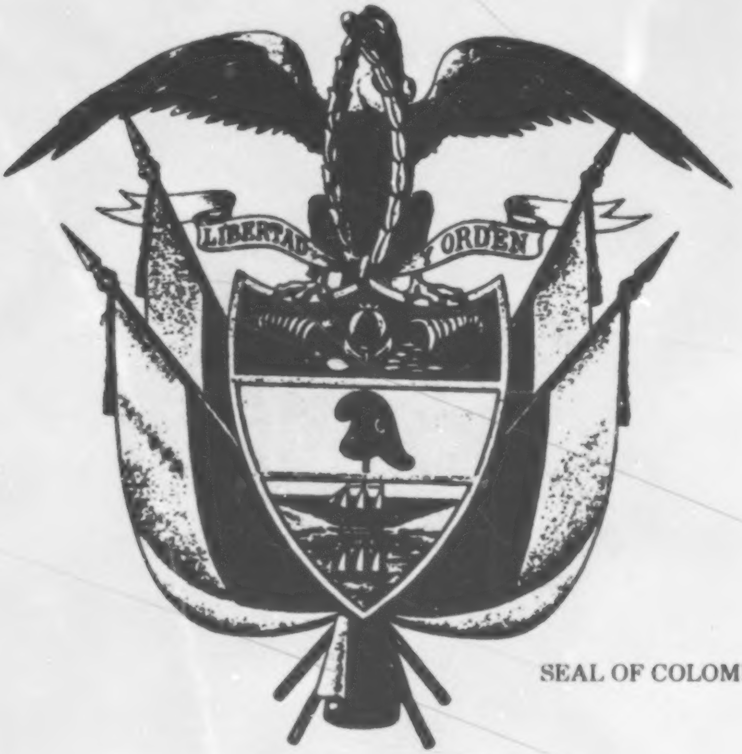
THE COLOMBIAN ACADEMY OF LANGUAGES

The Colombian Academy of Languages, the first of its kind in Latinoamerica, was founded on May 10, 1871, by Miguel Antonio Caro, Manuel J. Marroquín, and José Maria Vergara y Vergara, all eminent linguists. Later, Rufino José Cuervo, philosopher and author of Diccionario de Construcción y Régimen de la Lengua Castellana, joined the organization.

The Academy had some setbacks due to civil wars in Colombia, but it also had a Golden Age beginning in 1910, when it was presided over by Rafael María Carrasquilla. In 1933 Miguel Abadia Méndez became president, followed by José Joaquin Casas in 1943.

The love of the academy members for their work was confirmed and demonstrated on April 28, 1948, when they met in a special session at the Museo de Arte Colonial, in front of the still-smoldering ruins of the Palacio de San Carlos. The meeting was extremely urgent, because the Academy had to answer the messages brought by many of the presidents of the delegations to the International Conference.

In more recent times, with Felix Restrepo as head of the organization, the Academy moved to the new building they still occupy today. Dr. Eduardo Guzmán is the president of the Academy whose top priority is to attract youth by awarding prizes for the best students of the Spanish language, and by celebrations such as the "Día del Idioma," held on April 23 each year.



SEAL OF COLOMBIA

HISTORIAS VERDES

It is interesting to note that many of the English words which refer to sex are derived from the terminology of the business world, the law, or the smutty, while in Spanish the same does not occur.

Love between two people not married to each other is "an affair" in English, in Spanish "una aventura."

In English it is said that the man possesses the woman; in Spanish the man "goza" the woman.

The baby born as a result of love such as this is an illegitimate child in English, "un hijo natural" in Spanish.

Dirty words are "palabrotas;" dirty jokes and dirty books are "historias verdes," or "libros verdes."

A dirty old man is known as a "viejo verde" in Castillian.

Thus, the Spaniard relates sex to the color green which symbolizes life, nature and hope, to enjoyment, and to the natural. The Anglo-Saxon relates sex to business, the legal, or the unclean.

Source: Perspectives

PROVERBS

INTRODUCTION

Listed below are some common expressions heard in the Spanish-speaking world. Parents use them to point out lessons to their children; teachers recite them to their students; friends share them with friends.

These proverbs are part of well-known fables which originated among the Semitic people of the Middle East. As the years passed, these expressions were spread by word of mouth through many generations. Today this ancient wisdom still holds true.

LIST OF PROVERBS

A

A donde fueres haz lo que vieres.
A la mujer bailar y al asno rebusnar el Diablo se lo debió mostrar.
Antes son mis dientes que mis parientes.
Al enfermo que es de vida, el agua le es medicina.
Aquellos son ricos que tienen amigos.
Al que madruga Dios le ayuda.
A mal tiempo buena cara.
A lo hecho pecho.
Antes de hablar es bueno pensar.
Al ánimo y al caballo no hay que cansarlos.
A camino largo, paso corto.
Amor con amor se paga.
Al falta de pan, buenas son tortas.
A caballo regalado no se le mira el colmillo.
A buen hambre no hay pan duro.
Amor que mucho jura poco dura.
Adonde el corazón se inclina el hombre camina.
A muertos y a idos, no hay más amigos.
Antes de que te cases, mira lo que haces.
Al villano se da el pie y toma la mano.
Aunque la mona se vista de seda, mona se queda.
Al que de ajeno se viste, en la calle le desvisten.
Agua pasada no mueve molino.
A palabras necias, oidos sordos.
Amor con celos causa desvelos.
Arrímate a los buenos y serás uno de ellos.
Aguas que no has de beber, déjalas correr.
Ándeme yo caliente, y ríase la gente.
Allá se lo hayan. Con su pan se lo coman.
A Dios rogando, pero con el mazo dando.
Ayúdate y Dios te ayudará.
Año nuevo, vida nueva.
Aun los deleites son penosos cuando sin moderación se gozan.

B

Bien predica quien bien vive.
Buen corazón quebranta mala ventura.
Barco que mandan muchos pilotos pronto se va a pique.

C

Cada oveja con su pareja.
Cien refranes, cien verdades.
Comprar barato es gran riqueza.
Cortesía de boca mucho vale y poco cuesta.
Compuesta, no hay mujer fea.
Cuando viene el bien, mételo en casa.
Con paciencia se gana el cielo.
Cuéntale tus penas a quien las pueda remediar.
Cada uno es hijo de sus obras.
Cada uno es dueño de su fortuna.
Cada uno tiene su aguacil.
Cada uno es como Dios le hizo.
Cuando te dieren la vaquilla, corre con la soguilla.
Cada uno sabe donde le aprieta el zapato.
Contra el vicio de pedir hay la virtud de no dar.
Comemos para vivir, no vivimos para comer.
Cuando el gato está lejos, los ratones juegan.
Cuchillo malo corta en el dedo y no en el palo.

D

De la risa al llanto no hay más que un paso.
Donde una puerta se cierra, otra se abre.
Donde hay amor hay dolor.
Del árbol caido todos hacen leña.
Del dicho al hecho hay gran trecho.
Del agua mansa me libre Dios, que de la recia me guardaré yo.
De médicos, poetas y locos, todos tememos un poco.
De tal palo, tal astilla.
De noche todos los gatos son pardos.
De la mano a la boca se pierde la sopa.
Después de comer, dormir; después de cenar, pasos mil.
Del viejo el consejo.
Dime con quién andas, y te diré quien eres.
Debajo de mi manto, al rey mato.
Desnudo nací, desnudo me hallo; ni pierdo ni gano.
Donde menos se piensa, salta la liebre.
Dios, que da la llaga, da la medicina.
Donde hay gana, hay maña.
Dios da ciento por uno.
De paja o de heno, mi vientre lleno.
Del plato a la boca se cae la sopa.
Donde hay humo, hay fuego.

E

En buen día, buenas obras.
Es mejor evitar que remediar.
En la unión está la fuerza.
El que canta sus males, espanta.
En boca cerrada no entran moscas.
En casa de tía, pero no cada día.
El que mucho aprieta, poco abarca.
El que bien se aprende, tarde se olvida.
El martes ni te cases, ni te embarque (ni de tu casa te apartes).
El hábito no hace el monje.
Escribe antes que des, y recibe antes que escribas.
El árbol que muchas veces se transplanta no crece.
El que callar no puede, hablar no sabe.
El joven por no saber, el viejo por no poder, dejan las cosas perder.
En casa del ciego el tuerto es rey.
El que hoy cae puede levantarse mañana.
El tiempo perdido no se recupera jamás.
El que más tiene más quiere.
El Diablo nunca duerme.
El ejercicio hace maestro.
Entre amigos no hay manteles.
El camino del mal es cuesta abajo.
El que no se arriesga no pasa la mar.
El pan, pan y el vino, vino.
El mozo perezoso por no dar un paso da ocho.
El que adelante no mira, atrás se queda.
El que madruga Dios le ayuda.
En casa de herrero, azadón de palo.
El hombre propone, Dios dispone (y la mujer descompone).
El hombre en la plaza y la mujer en la casa.
El buey suelto bien se lame.
El amor y los celos son hermanos.
En cada tierra su uso, en cada casa su costumbre.
El día que te cases, o te curas o te matas.
En los nidos de antaño no hay pájaros de hogaño.

F

Fortuna y aceituna, a veces mucha, y a veces ninguna.
Flaqueza es temer lo que nunca experimentamos.

G

Gato maullador, nunca hace buen cazador.
Gato escaldado del agua fría huye.
Gran robles de bellotas pequeñas crecen.

H

Hombre previnido nunca fue vencido.
Hay que bailar al son que se toca.
Hay que vestir con la estación.
Haz bien y no mires a quien.
Hay gustos que merecen palos.
Hay de todo como en botica.
Hoy por mí, mañana por tí. Hoy por tí, mañana por mí.
Hijo no tenemos y nombre le ponemos.
Hacer de tripas, corazón.
Haz lo que debes y no lo que puedes.

L

La práctica hace al maestro.
Los niños y los refranes dicen las verdades.
La libertad no consiste en hacer lo que se quiere, sino en hacer lo que se debe.
Lo barato cuesta caro.
Lo que mucho vale, mucho cuesta.
La pereza es la llave de la pobreza.
La codicia rompe el saco.
Los perros que ladran no muerden.
Libro cerrado no saca letrado.
Lo que no se empieza, no se termina.
La constancia hace milagros.
Las malas noticias siempre son ciertas.
La costumbre hace ley.
Loca es la oveja que al lobo confiesa.
Lo que cuesta poco se estima menos.
La muchacha y la sardina, cuanto más chica, más fina.
Lo que hoy se pierde, se gana mañana.
La mujer honrada, la pierna quebrada y en casa.
Lo poco agrada, lo mucho enfada.
La letra con sangre entra, pero con dulzura y amor, se aprende mejor.
Los duelos, con pan son menos.
La mujer y la gallina, por andar se pierden aine.
La doncella honesta, el hacer algo es su fiesta.
La experiencia es la madre de la ciencia.
Las burlas son vísperas de las veras.
La codicia rompe el saco.
La prosperidad que más dura el la que vino despacio.
La pared y la muralla son el papel de la canalla.

LL

Llamar al pan, pan, y al vino, vino.

M

Más vale el buen hombre que muchas riquezas.
Más vale algo que nada.
Más vale estar solo que estar mal acompañado.
Más vale tarde que nunca.
Más vale un "toma" que dos "te daré."
Más vale vestir santos que desvestir borracho.
Más vale saber que haber.
Más cuesta el obrar mal que el bien obrar.
Manos besa el hombre que quiere ver cortadas.
Mi casa y mi hogar cien doblas val.
Más vale pájaro en mano que ciento volando.
Más vale maña que fuerza.
Mucho sabe quien callar sabe.
Mejor es pan duro que ninguno.
Mañana será otro día.
Más vale ser cabeza de ratón que cola de león.
Mejor es hacer a otros herederos que buscar a quien heredar.
Más pena nos da la opinión del trabajo que el trabajo mismo.
Más vale ir solo que mal acompañado.
Marzo ventoso y abril lluvioso, hacen a mayo florido y hermoso.
Mañana será otro día.
Muchos van por lana y vuelven trasquilados.
Muera marta, y muera harta.

N

No firmes carta que no leas, ni bebas agua que no veas.
Nunca lo bueno fue mucho.
Nunca viene una desgracia sola.
No es oro todo lo que reluce. (Le salió el cobre.)
No hay rosas sin espina.
No dejes para mañana lo que puedes hacer hoy.
No temas mancha que sale con agua.
No se ganó Zamora en una hora.
No hay regla sin excepción.
No es tan fiero el león como le pintan.
No hay mal que dure cien años ni cuerpo que lo resista.
No por madrugar amanece más temprano.
No hay peor sordo que el no quiere oir.
No hay desgracia a la que falte remedio.
Nunca es tarde para aprender.
No hay plazo que no llegue, ni deuda que no se pague.
Nuevos reyes, nuevas leyes.
No es un hombre más que otro si no hace más que otro.
No llores sobre leche derramada.
No hay mal que por bien no venga.
No con quien naces, sino con quien paces.
No ponga todos los huevos en solo una cesta.
No hay atajo sin trabajo.

Nadie tienda más la pierna de cuanto fuere larga la sábana.
No hay enemigo pequeño.
No es deshonor no alcanzar una cosa, sino cesar de poner los medios.

O

Oveja que mucho bala, bocado pierde.
Ojos que no ven, corazón que no siente.
Oir, ver y callar.

P

Poco a poco se anda lejos.
Pájaro en mano, vale ciento volando.
Perro que ladra no muerde.
Por un clavo se pierde una herradura.
Poderoso señor es don Dinero.
Pájaros mismos andan juntos.
Por pobreza nunca desmayeis, pues otros más pobres que vos vereis.
Para todo hay remedio, no para la muerte.
Por su mal le nacieron alas a la hormiga.
Procura en tus estudios no saber más que los otros sino saberlo mejor.
Para aprender hay que escuchar.
Para hacer mal, poco tiempo basta.
Piedra que rueda no cria musgo.
Piensa el ladrón que son todos de su condición.
Puerta abierta tienta al santo.

Q

Quien bien quiere a Beltrán, bien quiere a su can.
Quien teme la muerte no goza la vida.
Quien con lobos anda a aullar se enseña.
Quien tal hace, que tal pague.
Quien de verdad quiere ser bueno, lo sera.
Quien temprano se levanta tiene una hora más de vida, y en su trabajo adelanta.
Quien no te conozca que te compre.
Quien yerra y se enmienda, a Dios se encomienda.
Quien no acude a gotera, acudira a la casa entera.
Quien promete en deuda se mete.
Quien no se aventura, no pasa la mar.
Quien mucho habla, mucho yerra.
Quien canta sus males espanta.
Quien busca, halla.
Quien espera, desespera.
Quien tenga dolencia, abra la bolsa y tenga paciencia.
Quien boca tiene, a Roma va.
Quien mucho duerme poco aprende.

Quien compra sin poder, vende sin querer.
Quien busca peligro perece en él.
Quien mucho abarca, poco aprieta.
Quien primero viene, primero tiene.
Quien bien te quiere, te hará llorar.
Quien todo lo quiere, todo lo pierde.
Quien calla otorga.
Quien tiene tienda, que la atienda.
Querer es poder.
Quien gasta todo lo que gana siempre es pobre.

R

Recando hace cocina y no Catalina.
Ruin sea quien por ruin se tiene.
Roma no fue construida en un día.

S

Si se te cierra una puerta, otra hallarás abierta.
Si le viene el saco, póngaselo.
Si se da el pie, se toma la mano.
Si la juventud supiera y la vejez pudiera, ¿qué no consiguiera?
Si al comienzo no muestras quien eres, no podras después cuando quisieres.
Siempre se rompe la soga por lo más delgado.
Sobre gustos no hay nada escrito.
Solo sabe de dulzura quien conoce la amargura.

T

Todo hombre quiere tres cosas: tener un hijo, escribir un libro, y sembrar un árbol.
Triste debe estar el que no tiene que gastar.
Tienes tu alma en tu cuerpo y tu libre albedrío como el más pintado.
Todo plazo se cumple.
Tras la cruz está el Diablo.
Tripas llevan corazón, que no corazón tripas.
Tanto vales cuanto tienes, y tanto tienes cuanto vales.
Todas las cosas de palacio van despacio.

U

Una golondrina no hace verano.
Un solo bien puede haber en el mal; la vergüenza de haberlo hecho.
Un hoy vale más que dos mañanas.
Un lobo a otro no se muerden.
Una puntada a tiempo salva nueve.

V

Vamos a ver como canta Miguel; si canta bonito, cantamos con él.
Vivir para ver, y ver para vivir.
Ver es creer.
Vale más saber que tener.
Vísteme despacio que estoy de prisa.
Vale más una onza de práctica que una libra de gramática.

Z

Zapatero a sus zapatos.

USING PROVERBS IN THE CLASSROOM

Teachers can enliven their classes by using proverbs liberally and appropriately as occasions arise. Students are very receptive to them and soon learn to use them spontaneously. It does not take much imagination to envision situations in which the following could be dropped into a conversation, a correction, or a disciplinary action:

La práctica hace al maestro.
Libro cerrado no saca letrado.
Lo que no se empieza, no se termina.
Para aprender hay que escuchar.
Quien mucho habla, mucho yerra.

The proverb is a very versatile linguistic form for classroom use. It is brief, easy to memorize, and allows the teacher to present insights into the culture of the target language as well as an appreciation of the traditions behind the language and people.

Proverbs may be grouped into clusters to complement the study of certain classes of vocabulary. They will inevitably add interest and humor at the same time. Some examples follow.

Clothing

Cada uno sabe donde le aprieta el zapato.
Debajo de mi manto, al rey mato.
Más vale vestir santos que desvestir borracho.

Parts of the Body

Antes son mis dientes que mis parientes.
A mal tiempo buena cara.
Al villano se da el pie y toma la mano.

Seasons/Months

Una golondrina no hace verano.
Hay que vestir con la estación.
Marzo ventoso y abril lluvioso, hacen a mayo florido y hermoso.

Animals

El buey suelto bien se lame.
Los perros que ladran no muerden.
Loca es la oveja que al lobo confiesa.
Cuando el gato está lejos, los ratones juegan.

Foods

Los duelos, con pan son menos.
A falta de pan, buenas son tortas.
De la mano a la boca se pierde la sopa.

Nature

Piedra que rueda no cria musgo.
Agua pasada no mueve molino.
Del arbol caído todos hacen leña.
No hay rosas sin espina.

Proverbs can give insights into the societal values of the target language. Used carefully they can provide cross-cultural understandings, comparisons, and contrasts. Examples of appropriate groups follow.

Universal Values

Donde hay humo, hay fuego.
Gran robles de bellotas pequeñas crecen.
Hombre previnido nunca fue vencido.

Personal Values

Haz lo que debes y no lo que puedes.
La libertad no consiste en hacer lo que se quiere, sino en hacer lo que se debe.
Lo que no se empieza, no se termina.

Feminism/Women's Liberation

El hombre propone, Dios dispone (y la mujer descompone).
El hombre en la plaza y la mujer en la casa.
La muchacha y la sardina, cuanto más chica más fina.
La mujer honrada, la pierna quebrada y en casa.

Proverbs can complement most grammatical forms and idiomatic expressions as they are studied and learned. Some examples are:

Adjectives

En buen día, buenas obras.
Las malas noticias siempre son ciertas.
Poderoso señor es don Dinero.
Pájaros mismos andan juntos.

Verbs

These can be grouped into regular, irregular, reflexive; subjunctive, imperative moods; present, future, conditional tenses; uses of estar vs. ser -- to show just a few of the many possibilities.

Dime con quien andas, y te diré quien eres.
Del plato a la boca se cae la sopa.
Manaña será otro día.
No firmes carta que no leas, ni bebas agua que no veas.
Oír, ver y callar.

Prepositions

Antes de hablar es bueno pensar.
Cuchillo malo corta en el dedo y no en el palo.
De la risa al llanto no hay más que un paso.

Other groupings of proverbs, depending upon the use the teacher wishes to make of them would include themes of death, emotions, fatalism, good vs. evil, health, life, metals, money, personality types, el pícaro, poverty, professions, religion, sounds, thrift, time, wealth, youth vs. age.

SUGGESTED STUDENT ACTIVITIES

Artwork/Bulletin Boards

Students taking art, those interested in calligraphy, or those whose handwriting is neat and legible can letter the proverbs. These can then be pinned on bulletin boards or otherwise hung strategically around the classroom to encourage memorization and use.

Students can illustrate one or more proverbs. This could be homework, groupwork, individual effort, group project. Again, it would be good to display the illustrations.

Speaking Skill/Writing Skill

Correct pronunciation can be encouraged by careful recitation of the proverbs as they are learned.

As a group project, students can write a short conversation or story or mini-drama which illustrates one of the proverbs. They can present their work orally to the class. This could be combined with artwork illustrating various scenes.

Proverbs presenting similar or slightly differing points of view can be compared or contrasted in brief paragraphs or in class or group debates.

Charades

The teacher writes different proverbs on slips of paper. Each student draws one slip and tries to get other students to guess the proverb by acting it out. This could become competitive, if the teacher divides the class into teams.

Evaluation

Teachers may wish to evaluate student progress in learning or memorizing proverbs. This could be done by means of paper-and-pencil tests or orally. Several sample quiz/test items follow.

COMPLETION

- The teacher reads the first half of the proverb aloud and asks students to write the rest of the proverb.

  Sample item:

  Más vale ser cabeza de ratón. . . (Teacher reads)

  Student writes: que cola de león.

- The teacher reads the first half of the proverb aloud and asks students to choose the correct ending from two or more possibilities already printed on paper.

  Sample item:

  A falta de pan . . . (Teacher reads)
  A. no hay pan duro.
  B. buenas son tortas.
  Correct response: B

- Students can be asked to complete proverbs by writing in a missing word, or by selecting the omitted word from a list printed on the test paper.

  Sample items:

  Complete the following proverbs with the correct word:
  1. Arrímate a los _____ y serás uno de ellos.
  2. En boca cerrada no entran _____.
  Student writes in correct responses: 1. buenos 2. moscas

  Complete the following proverbs, using this key to indicate your choice:
  A. escaldo B. regalado C. vencido D. volando
  1. Hombre previnido nunca fue _____.
  2. Más vale pájaro en mano que ciento_____.
  3. A caballo _____ no se le mira el colmillo.
  4. Gato _____ del agua fría huye.
  Correct responses: 1. C 2. D 3. B 4. A

MATCHING

- The test paper can be divided into Column A (listing the beginning of a proverb) and Column B (listing the completion of a proverb). Students can be directed to match Column A with Column B.

  Sample items:

Column A	Column B
___ 1. Para hacer mal ...	A. otra hallarás abierta.
___ 2. Si se te cierra una puerta ...	B. a veces mucha, y a veces ninguna
___ 3. Quien teme la muerte ...	C. poco tiempo basta.
___ 4. Fortuna y aceituna ...	D. no goza la vida.

  Correct responses: 1. C 2. A 3. D 4. B

TRANSLATION

- If the teacher has taught the proverbs in translation, students can be asked to provide translations of selected proverbs.

  Sample items:

  Write the Spanish equivalent of the following proverbs:

  1. When the cat's away, all the mice play.

     (Student writes) Cuando el gato está lejos, los ratones juegan.

  2. There's many a slip 'twixt the cup and the lip.

     (Student writes) De la mano a la boca se pierde la sopa.

- Students can be tested orally on proverbs. The teacher can cue them with English versions. The oral responses can be scored for fluency, pronunciation, and accuracy of structure.

For further information about Spanish proverbs, teacher can consult the following sources:

Arthur L. Campa. Teaching Hispanic Culture Through Folklore. ERIC Focus Report No. 2. MLA/ACTFL Materials Center, New York, 1968.

Gonzalo Correas. Vocabulario de refranes y frases proverbiales. Madrid: Revista de Archivos, Bibliotecas y Museos, 1924.

Todavía 1,700 refranes más. Madrid: Imprenta "Prensa Española," 1941.

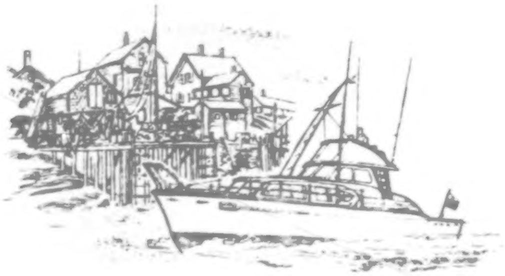
12,600 refranes más. Madrid: Tipografía de la "Revista de Archivos, Bibliotecas y Museos," 1930.

Archer Taylor. The Proverb. Cambridge: Harvard University Press, 1931.

SEAGOING SPANISH MINI-VOCABULARY

ENGLISH	SPANISH
aft	a popa
to anchor	anclar
anchorage	ancladero
breakwater	rompeolas
to cast off	largar amarras
to caulk the seams	calafatear las costuras
chart	carta
closed	cerrado
cruiser	crucero
customs	aduana
depth	hondo
diesel	diesel
dinghy	ponga/bote/lancha
drinking water	agua dulce/agua potable
dry rot	odrido
engine	máquina
to fend off	abrir
fiberglass	fibra de vidrio
to fix	reparar
forward	a proa
hammer	martillo
help!	¡socorro!
high tide	marea alta
hole	agujero
immigration	inmigración
keel	quilla
leak	escape
lighthouse	faro
low tide	marea baja
to make fast	amarrar firme
mast	palo
mechanic	mecánico
Morse alphabet	alfabeto Morse
Morse code	clave telegrafía de Morse
mud	fango/lodo/barro

oar	remo
oil	aceite
open	abierto
outboard	fuera de borda
pliers	alicates
port	estribor
port captain	capitán de puerto
prop (shaft)	(árbol de la) propelo
pump	bomba
rope	mecate/cuerda/laso
rudder	timón
sail	vela
sailboat	velero
sandpaper	papel de lija
saw	sierra
scraper	rasqueta
screw	torrillo
screwdriver	destorrillador
stainless steel	acero inoxydable
starboard	babor
to stop a leak	tapar
storm	chubasco (Mexico)/tormenta/ tempestad
straight ahead	derecho
to tow	remolcar
visibility	visibilidad
weather	tiempo
weather forecast	prevision metereológica
weather report	boletín metereológico
to weld	soldar
wind	viento
wood	madera
yacht	yate



JUAN SEBASTIÁN DEL CANO

PROPULSION

1 Motor Diesel SULZER-BAZAN de 1.500 H.P.

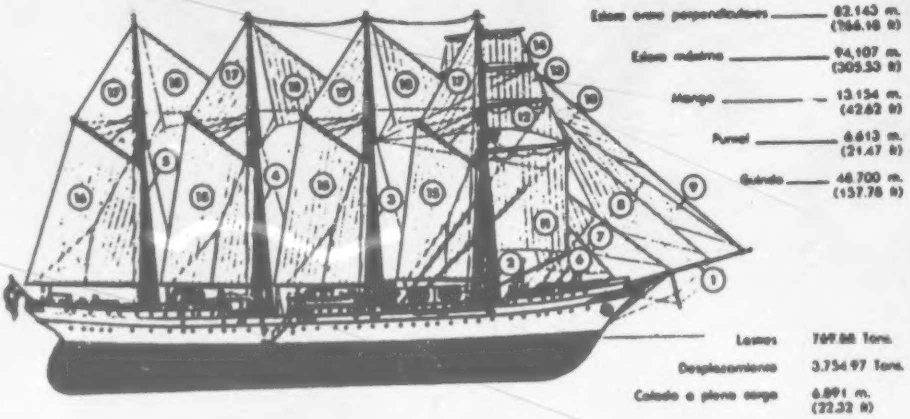
PROPULSION

1 Motor Diesel SULZER-BAZAN de 1.500 H.P.

Velocidad máxima 10 nudos

Capacidad de tanques: 261.914 l

Autonomía máx. 1.300 millas a 8 nudos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18
Eslora entre perpendiculares 82.143 m. (264.16 ft)
Eslora máxima 94,107 m. (305.33 ft)
Manga 13.154 m. (42.62 ft)
Puntal 6.613 m. (21.47 ft)
Guindo 46.700 m. (157.78 ft)
Lastre 769.88 Tons.
Desplazamiento 3.754.97 Tons.
Calado a plena carga 6.891 m. (22.32 ft)

Bergantín-goleta de 4 palos, cruzado el trinquete. Apareja 20 velas, con una superficie total de 2.467 m². Durante sus cincuenta años de vida ha visitado más de 120 puertos extranjeros, pertenecientes a cincuenta y tres países distintos, recorriendo más de un millón de millas. Pertenece a la «Sail Training Association», y participa en sus regatas, Semanas Navales, etc. En 1974 obtuvo la «Bostón Tea Cup» (que se concede anualmente al buque que navegue la mayor distancia a vela en 120 horas). Ha alcanzado los 16 nudos, y llegó a hacer 42 días de mar sin tocar tierra.

1. BAUPRES
2. PALO TRINQUETE (BLANCA)
3. PALO MAYOR PROEL (ALMANSA)
4. PALO MAYOR POPEL (ASTURIAS)
5. PALO MESANA (NAUTILUS)
6. TRINQUETILLA
7. CONTRAFOQUE
8. FOQUE
9. PETIFOQUE
10. FOQUE VOLANTE
11. TRINQUETE
12. VELACHO BAJO
13. VELACHO ALTO
14. JUANETE
15. CANGREJOS
16. CANGREJA
17. ESCANDALOSAS
18. ESTAYS

SOME RULES FOR THE USE OF TÚ AND USTED

- A primary or secondary school teacher addresses a student as . . . tú.
- A college professor addresses a university student as . . . usted.
- When speaking to a person of greater authority or more social prominence, it is correct to use . . . usted.
- When speaking to a person using Mr., Mrs., or Miss and his or her last name, use . . . usted.
- If you are talking to another student in your class, use . . . tú.
- When talking to your pet, use . . . tú.
- At home talking to your sister, brother, cousin use . . . tú.
- A man or a woman addressing intimate friends uses . . . tú.
- When addressing a clergyman, use . . . usted.
- When asking for information of a stranger or an officer, use . . . usted.
- Diplomats, government officials, or school officials, conducting an official meeting will address their associates with . . . usted.
- An angry spouse addresses his or her mate with . . . usted.
- When praying to God or a Saint, use . . . tú.
- Two sweethearts use . . . tú.

Here is a simple rule: When in doubt use usted, as it is possible for the person to ask to be addressed with tú but it is never possible to begin with tú and change to usted. The person addressed with such an intimate term will be insulted, and it will be difficult to correct the mistake.

SPANISH AND ENGLISH EXPRESSIONS AND IDIOMS--DICHOS

INTRODUCTION

Popular sayings and expressions, the idioms of a language, lend a special flavor to speech, but they are often difficult to understand and are certainly difficult to translate if one attempts to do so on a word-for-word basis. Idioms make contemporary spoken language more lively, more authentic, less stilted and much less literary. Knowledge and use of them can prevent the disastrous results of direct translations and will certainly delight the ears of the listening native speaker. They will enrich the study of literature and will open up many opportunities for the study of Hispanic culture.

The following list is arranged in alphabetical order according to the Spanish expressions selected for presentation here.

LIST OF EXPRESSIONS

Amor sin beso es como chocolate sin queso.	*Love without kisses is like chocolate without cheese.*
Armar un zafarrancho.	*I played havoc.*
Aquí hay gato encerrado.	*There is something funny going on.*
Bien puede used decirlo.	*You can say that again.*
Bueno es culantro pero no tanto.	*Enough is enough.*
Bueno está lo bueno.	*Leave well enough alone.*
Caido del zarzo.	*Dumb.*
Consentido.	*Spoiled.*
Con cajas destempladas.	*To dismiss from service, to turn away in a harsh manner.*
Cuestan un ojo de la cara.	*They are very expensive.*
Consultar con la almohada.	*To think it over.*
Cuestan muchos patacones.	*They cost a great deal of money.*
Dar gato por liebre.	*To cheat.*
Dejarlo plantado.	*To stand him up.*
Dar con el clavo.	*To hit the nail on the head.*
De tiros largos.	*To exceed in what one says or does.*
De casualidad.	*By chance.*
Di con Juan en la calle.	*I ran into John on the street.*
Echar la casa por la ventana.	*To spend a lot of money on a party.*
Echar una cana al aire.	*To sow wild oats.*
Echar flores.	*To compliment.*
Es una historia verde.	*It is a dirty story.*
Echar piropos.	*To compliment.*

Empapar el gaznate.	*To wet the throat.*
Estar entre la espada y la pared.	*He is between the devil and the deep blue sea.*
Está hecho un manicomio.	*It is a madhouse.*
Esa cara de limón.	*That sourpuss.*
Estar hecho un abril.	*Dressed to kill.*
Estar hasta la coronilla.	*To have it up to here.*
Está lloviendo a cántaros.	*It is raining very hard.*
Está por las nubes.	*He is daydreaming. The article is very expensive.*
Estamos en paz.	*We are even.*
Está tan cómodo como una pulga en una manta.	*Sung as a bug.*
El que se va de Sevilla, pierde su silla.	*If you leave the chair, don't expect to find it.*
Entran a empellones.	*Pressing their way.*
Está como melcocha.	*Sweet as pie.*
En un santiamén.	*In a flash.*
El que quiere marrones que aguante tirones.	*If you want something, expect to work for it.*
Es genial.	*It's great.*

Faltar a clase.	*To cut class.*
¡Figúrese!	*Just imagine.*
Frente a frente.	*Face to face.*
Fue atacada de espaldas.	*She was attacked from behind.*
Frunció el ceño cuando me vio.	*She knitted her brow when she saw me.*

Genio y figura, hasta la sepultura.	*You can't make a silk purse out of a sow's ear. The leopard can't change his spots.*
Gota a gota.	*Drop by drop.*
Gracias a mi estrella estoy otra vez salvo en casa.	*I thank my lucky stars I'm home again safely.*
Gastaba sin consuelo.	*He was a hopeless spendthrift.*
Ganaremos cinco partidos en el mejor de los casos.	*We'll win five games at best.*

Habla hasta por los codos.	*He talks all the time.*
Habla por entre los dientes.	*She mumbles.*
Hacer de tripas corazón.	*Make the best of a situation.*
Haciendo pucheros.	*Crying grimaces of children.*

Ir a la americana.	*Go dutch.*
Importarle a uno.	*To care.*
Irle a uno bien(mal).	*To turn out well (badly).*
Interrumpió su visita.	*He cut short his visit.*

Jugar(se) el todo por el todo.	*To bet (risk, gamble) everything.*
Jugar limpio.	*To play fair.*
Junto a.	*Next to.*

Lo cogió con las manos en la masa.	*She caught him red-handed.*
Le tomó el pelo.	*She pulled his leg.*
Le vio la oreja.	*She made a fool of him.*
Lo hice largar el hueso.	*I made him loosen the bone. I made him confess.*
Lo agarramos con la gallina bajo el brazo.	*A guilty party.*
Los dieciseis abriles.	*Sweet sixteen.*
Le salió el cobre.	*She stopped pretending.*
Le salió el tiro por la culata.	*All went wrong.*
Le echó sus cuatro verdades.	*He told him off.*
Le cayó como pedrada en ojo tuerto.	*It hit the spot.*
Lo dejó con la palabra en la boca.	*He didn't let him answer.*
Largo y ligero que parezca extranjero.	*Make it fast so that it doesn't look homemade.*
Le roba a San Juan para pagarle a San Pedro.	*He robs St. John to pay St. Peter. Robbing Peter to pay Paul.*
Le pedí en todos los tonos.	*I asked him in every possible way.*

Llegó como llovido del cielo.	*It came from heaven.*
Llevar encima.	*To have on me.*
Llamarada de petate.	*Enthusiasm is short-lived.*

Me hace pedazos.	*He turns me on.*
Me dió calabazas.	*He stood me up.*
Me dejó metida.	*He stood me up.*
Me dejó con los crespos hechos.	*He stood me up.*
Me dejó con los marrones hechos.	*He stood me up.*
Me cae en gracia.	*I think it is amusing.*
Me salí de casillas.	*I overdid it.*
Morder el polvo.	*Bite the dust.*
Me devané los sesos.	*I wracked my brains.*
Mi madre puso el grito en el cielo.	*My mother got furious.*

Nadie sabe el bien que tiene hasta que lo ve perdido.	*What is taken for granted is not duly appreciated until it is lost.*
Nos divertimos de lo lindo.	*We had a great time.*
No hace más que echar indirectas.	*He makes insinuations.*
No hay tu tía que valga.	*There is nothing one can do.*
No las tenía todas conmigo.	*I was not myself.*
No dar pie con bola.	*To make a blunder.*
No lo puedo ver ni pintado en la pared.	*I can't stand him.*
No hay más remedio que hacerlo.	*There is no way but to do it.*
No tengo tiempo ni para estornudar.	*I am really busy.*

No lo hay ni para remedio.	*There is none.*
No sirve ni para chorizo.	*It is totally useless.*
Ni a tiros.	*Not under any circumstances.*
No lo haría ni a tiros.	*I wouldn't do it even if bullets were singing at my heels.*
Ojos que te vieron ir, ¿cuándo te verán volver?	*Lament to a lost love.*
¡Ojalá!	*I hope so.*
¡Ojo con lo que dice!	*Watch what you're saying.*
Palo dado ni Dios lo quita.	*Count up to ten before giving vent to anger.*
Porque te quiero te aporreo.	*Because I love you, I made you suffer.*
Pelando la pava.	*Courting.*
Ponerse los zapatos del vecino.	*To wear your neighbor's shoes.*
Poner los puntos sobre las ies.	*Tell the whole truth.*
Perdí los estribos.	*I lost control.*
Perder el hilo.	*Lose track of the conversation.*
Puso pies en polvorosa.	*He left in a hurry.*
Pasar la noche en blanco.	*Stay up all night long.*
Pasó como un rayo.	*He passed like a flash.*
Quién nisperos come, bebe cerveza o besa una vieja, ni come, ni bebe, ni besa.	*He who medlar eats, beer drinks or an old woman kisses, neither eats, drinks nor kisses.*
¿Quién me quita lo bailado?	*I'll have to make up for it, but I had a grand time.*
¿Qué mosca le ha picado?	*What's gotten into him?*
Quedar mal con.	*To be in one's bad books.*
Rascarse con sus propias uñas.	*Make do. Use your own resources.*
Recibió lo lindo.	*He got it in the neck.*
Replicó a su madre.	*He talked back to his mother.*
Recobré ánimo y entré.	*I plucked up my courage and entered.*
Salirse del huacal.	*Get out from under the crate.*
Se salió con la suya.	*He got his way.*
Se lo dijo cantadito.	*He said it nicely.*
Sabe a gloria.	*It is delicious.*
Se vino abajo.	*To collapse, to fall.*
Se las da de café con leche.	*She thinks she is great.*
Ser hechos de la misma masa.	*To act the same, have the same character.*
Se me cayó el corazón a los pies.	*My heart fell.*
Se metió en camisa de once varas.	*He bit off more than he could chew.*
Se me fue la paloma.	*I lost tract of what I was going to say.*

Se quedó vistiendo santos.	*Spinster.*
Se puso como fiera.	*He got very angry.*
Salió con el rabo entre las piernas.	*He left meekly.*
Soltar una carcajada.	*To laugh.*
Se mojó hasta los huesos.	*He got soaked.*
Se enamoró hasta los higados.	*He is in love.*
Se armó la gorda.	*There was big fight.*
Sacar el jugo.	*To exploit.*
Se calentó.	*He got angry.*
Son cortados con las mismas tijeras.	*They are very much alike.*
Se me quedó en el tintero.	*I forgot to say it.*
Si por alla llueve por aquí no escampa.	*Things are just as bad here as they are over there.*
Sabe a cielos.	*It is delicious.*
Se dió por vencido.	*He capitulated.*

Tan dulce como jarabe.	*Very sweet.*
Toma a pecho lo que se dice.	*She takes everything seriously.*
Te conozco mosca.	*You don't fool me.*
Te las arreglaré.	*I will fix you.*
Tirar piedras contra el proprio tejado.	*To cut off one's nose to spite one's face.*

Usted hace de una aguja un machete.	*You make a mountain out of a molehill.*
Uno y otro nos saludaron.	*Both of them spoke to us.*
Unos y otros se acercaron.	*All of them approached.*

Vive como si tuviera los ojos vendados.	*She does not see the problem.*
Váyase para la porra.	*Go away.*
Volvió todo al reves.	*He got everything wrong.*
Vamos a ver como canta Miguel; si canta bonito, cantamos con él.	*Let's see if it is successful before we join.*
Ve visiones.	*She is seeing things.*
Vigile a ese chico.	*Keep an eye on that kid.*
Venía muy mal de gripe.	*I had a bad case of the flu.*
Vamos un día sí y otro no.	*We go every other day.*

Ya es hora.	*It is time.*
Ya está bien.	*That'll do.*
Ya que está aquí, quédase a comer.	*Since you're here, stay to eat.*
Ya están de vuelta.	*They're back already.*
Ya no llueve.	*It's no longer raining (not raining any more).*

FOR THE TEACHER OF SPANISH

- A useful sourcebook for adding to the above list is 2001 Spanish and English Idioms, 2001 modismos españoles e ingleses by Eugene Savaiano and Lynn W. Winget (New York: Barron's Educational Series, Inc., 1976).

- An excellent article presenting a step-by-step program for incorporating idiomatic expressions into first and second year language instruction is "The Idiom in Spanish Language Teaching" by Marian Zwerling Sugano, Modern Language Journal, Vol. 65 (Spring 1981), pp. 59-66.

- For ideas about teaching these expressions, using them in the classroom, student activities, and evaluation, the teacher may read the suggestions detailed in the section on proverbs in this guide, pages 263-270.

- An idea for an interesting comparative and contrastive study would be to invite native speakers from two or more Spanish-speaking countries to tell their versions of the same expression. Insights into language and culture could be carefully structured by the teacher.

  Examples:

COSTA RICA	Juan González me cae como una bala. *Juan Gonzalez gives me a pain in the neck.*
MÉXICO	Este señor me cae gordo. *That fellow gives me a pain.*
EL SALVADOR	Estamos en la real quema desde el mes pasado. *We've been broke since last month.*
PANAMÁ	Juan está limpio de bola. *Juan is broke.*

- The teacher who wants to use the idea of the Expression of the Day (or the Proverb of the Day) can follow this program: Teacher presents and drills vocabulary, pronunciation, and structure and then gives insight into the popular clichés, contrasting them with the American version wherever possible. This might be an excellent opening technique, to get the class thinking in Spanish. It would also prove to be an excellent change-of-pace teaching strategy to wake up interest.

LA LENGUA ESPAÑOLA

Tengo entendido que los Dioses se reunieron en el Olimpo para hablar de los asuntos del día. Cada cual habló de sus tareas y de sus creaciones.

Uno de ellos había creado el agua, otro los peces, otro las aves. Hercules había formado las rocas y los árboles, Apolo, la hierba ondulante. Vulcano, dando un golpe en el yunque con el martillo, había hecho brotar chispas de fuego y estrellas titilantes.

¿A qué no sabeis lo que yo he creado? exclamó un Dios pequeñito. He plantado un jardín fertilisimo a un extremo de Europa. Es un paraíso terrenal, al que llamaremos "Jardín de las Hespérides."

Aplaudieron los Dioses, sonrieron los Semidioses, y Cupido batió las alas satisfecho.

Permíteme--dijo la generosa Juno--que yo corone con un toldo azul, con un cielo de zafir ese tu Edén.

Deja que yo esconda toda clase de minerales preciosos en tu paraíso--suplicó Mercurio.

Yo daré a los habitantes de la bella Hispania valentia y honor--aseguró Marte.

Sus mujeres serán heroínas--dijo Minerva.

Y hermosas--afirmó Venus.

Y románticas--añadió Cupido.

Su idioma será el lenguaje de los dioses--propuso Jupiter con gravedad.

Y desde aquella remota fecha el español es y será siempre el idioma de los Dioses.

Source: Robert D. O'Neal and Marina García
Burdick, Calidoscopio Español, Ginn
and Company, 1971.

THE SPANISH LANGUAGE

Like the English language, Spanish has had a rich history. The language spoken today in more than twenty nations varies from country to country and from district to district. Within Spain itself there are distinct dialects as well as distinct languages. In Latin America the indigenous Indian cultures and Black African influences have further enriched the language brought over by the Conquistadors. Variations of the language include pronunciation, lexical items (can you find a tecolote in Spain?), and verb forms (vos tenés).

The following is a brief outline of the development of the Spanish language.

I. PRE-ROMAN SPAIN

Up to the 3rd century B.C., several languages were spoken in the Iberian peninsula. With the arrival of the Romans, however, they fell into disuse, except for the Basque tongue.

A. Basques (langage = vascuence)--pre-Iberian language, probably originated in the Caucasus mountains. Still a viable language, spoken today in the Basque provinces. Many words adapted into modern Spanish. Also, place names remain.

Arizona (aritz-oak)
izquierdo (ezquer)
Iñigo

B. Iberians--had a written language probably developed from Phoenician characters. African in origin.

C. Celts--left many place names

Coimbra--Conimbriga
Segovia--Segontia
camisa--camisia
cerveza--cerevisia
alondra--alauda

D. Phoenicians and Carthaginians

Cádiz--Gádir
Cartagena--Cartago
Málaga--Málaka

E. Greeks

Emporion--Ampurias

II. ROMAN SPAIN

After the Roman conquest of the Peninsula, Vulgar or spoken Latin (as opposed to Classical or written Latin) co-existed with the indigenous languages. Soon, however, Vulgar Latin replaced the others, with the exception of Basque.

A. Vulgar Latin became the father of the three major Romance language groups in Spain: catalán, castellano, and galaico-portugués.

B. Major changes in Vulgar Latin occurred in Spain:

1. Vowels-- formation of diphthongs--ie, ue

2. Consonant changes: cte > che (in castellano)
   pl, cl, fl > ll (in castellano)
   f > h (in castellano)

C. Romans also introduced Hellenisms such as

idea
phantasia
filosophia
~~e~~schola

III. VISIGOTHIC SPAIN

A. Germanic influences enter Spain with the invasion by Barbarian tribes. Conquerors eventually adopted the Hispano-Roman's language.

B. Examples of Germanic influence:

1. Military vocabulary

guerra (werra)
espuela (spaura)

2. Names

Andalucía
Puerto Sueve
Alvaro (all + was)
Fernando (Fridendandun)

3. Suffix -ez to indicate paternal origin

The genitive suffix -riz in Germanic languages was closely related to the -ez, -riz already in use in Pre-Roman Spain. The Visigothic similarity perpetuated its use.

Fernández = hijo de Fernando

IV. MIDDLE AGES

The Romance tongue of the Iberian peninsula, now a conglomeration of Vulgar Latin, Germanic and Celtiberian dialects, slowly developed into 6 dialects:

gallego
leonés
castellano
navarro-aragonés
catalán
mozarabe--spoken by Spaniards under Arab domination

Of these six, castellano was destined to become the predominant dialect under the unification process undertaken by the Catholic Kings.

A. Vulgar Latin was already being written--*Glosas Emilianenses*.

B. Oldest traces of Castilian being written include the *Poema del Cid*.

C. Fernando III proclaimed castellano to be the official court language in the 13th century.

D. 15th century--many neologisms from Latin were added.

E. 1492--Nebrija published the first grammar of the Castilian language.

V. ARAB INFLUENCE

The Arabs who invaded in 711 and were expelled in 1492 left lexical reminders of their presence. Many of the words beginning with *al* are of Arabic origin. Place names beginnings with *Guad* are also Arabic.

A. Place names--Guadalquivir, Guadalete

B. Vocabulary--Arab words permeated the language in many areas, such as in agriculture (zanahoria, acequia, alfalfa), mathematics (algoritmo, álgebra), commerce, architecture, work and handicrafts (tarea, alfiler), and government.

C. Phonetic changes by Arabs

1. Tagus became Tajo.

2. Hispalia became Isbilia, which became Sevilla.

VI. MODERN SPANISH

A. 1713--founding of the Real Academia Española to regulate grammar and usage.

B. 1726-39--Real Academia authorized publication of the Diccionario de Autoridades.

C. 18th century admiration for French prose caused a reaction against galicismos.

VII. SPANISH LANGUAGE IN OTHER GEOGRAPHICAL AREAS

A. Words in English derived from Spanish:

platinum
albino
tomato
merino
cigar
guerrilla
alpaca
llama
embarcadero
picador
patio
bolero

Some of these words are also part of the French and Italian languages.

B. In the Americas

1. Spanish spoken in the Americas descended from judeo-español, andaluz or extremeño.

2. Many influences from native Indian languages or in the case of the Caribbean, Black African languages.

chapulín-saltamontes
tecolote-buho

For more information, refer to the texts of Rafael Lapesa, Ramón Menéndez-Pidal, Américo Castro and many other linguistic experts. At the Unversity of Hawaii, Dr. Edgar Knowlton is the expert on the history of the language as well as dialectology.

THE SPANISH ROYAL LANGUAGE ACADEMY

The oldest of the Academies, the Spanish Royal Language Academy is an autonomous body. It was founded by decree of Felipe V on October 3, 1714, to cultivate and set standards for the purity and elegance of the Castilian language. It was the marquis of Villena who proposed to the king the creation of the institution, a proposal which Felipe received with great enthusiasm. The Academy began with twenty-four members and one secretary; they were empowered to establish their own laws. By decree of March 10, 1847, the Academy received new laws, and on August 20, 1859, received the ordinances which are still in effect today.

There were at first twenty-four chairs, one for each member, engraved with a capital letter of the alphabet. By royal decree of March 12, 1847, twelve new seats were added, marked by twelve small letters. The chair marked with the letter J has the distinction of having had the fewest holders.

The Academy's first commission was the compilation of a language dictionary. The first volume was published in 1726, and in 1739 the other five were compiled, completing the first edition. The Academy has since published thirteen editions, the last one appearing in 1899. In addition to the dictionary, the Academy wrote a language grammar and made corrections in masterworks such as Don Quijote, la Araucana, and thirteen volumes of works by Lope de Vega.

Since 1777 the Academy has awarded prizes to young people to help advance and encourage the use of good language.

From August 20, 1793 until 1894, the Academy was housed at Number 26 Valverde Street in Madrid. It is now located in a place specially built for it between Felipe IV, Morelo and Alarcón Streets.

Academy membership today consists of thirty-six academics who are residents of Madrid, twenty-four Spanish correspondents who come from outside the capital, and many honorary counselors and foreign correspondents. Members meet weekly. The Spanish Academicians hold the title of Excellency, and they can obtain and read banned texts. Their dress consists of a white vest with a brown jacket, embroidered with a three-inch gold design of laurel leaves. The coat of arms is a goldsmith's melting pot placed on the fire with the inscription "Limpia, fija y da esplendor."

The authority granted to the Academy with respect to declarations concerning the value of words, usage of the language, and grammatical rules has given rise to several protests and severe criticism from notable authors.

DIRECTORS OF THE ROYAL SPANISH LANGUAGE ACADEMY

The dates listed in parentheses following each name refer to date of election as director and to date of death.

1. Juan Manuel Fernándes Pacheco, marqués de Villena (June 6, 1713 - 1725).
2. Maurico Antonio López Pacheco, marqués de Villena (June 29, 1725 - 1738).

3. Andrés Fernándes Pacheco, marqués de Villena (June 10, 1738 - 1746).

4. Juan López Pachego, marqués de Villena (June 19, 1746 - April, 1751).

5. José de Carvajal y Lancaster (May 13, 1751 - April 8, 1754).

6. Fernando de Silva Álvares de Toledo, Duke of Alba (April 17, 1754 - 1776).

7. José Bozan de Silva, marqués de Santa Cruz (November 28, 1776 - 1802).

8. Pedro de Silva y Sarmiento (February 4, 1802 - November 6, 1808).

9. Ramón Cabrera. (March 29, 1814 - ?).

10. José Miguel de Carvajal y Vargas (November 1814 - July 1828).

11. José Gabriel de Silva Bozan, marqués de Santa Cruz (August 24, 1828 - November, 1839).

12. Francisco Martínez de la Rosa (November 21, 1839 - February 7, 1862).

13. Ángel Saavedra, duke of Rivas (February 20, 1862 - June, 1865).

14. Mariano Roca de Togores, marqués de Molina (December 2, 1869 - September 5, 1889).

15. Alejandro Pidal (1908 - ?).

Source: Enciclopedia Universal Illustrado Europeo-Americana (España: Espasa Calpe, S.A.).

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CHAPTER 6
HISPANIC LITERATURE

The materials for the section on Hispanic literature come from the following sources:

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An Anthology of Spanish Poetry from Garcilaso to García Lorca in English Translation with Spanish Originals, ed. by Ángel Flores, Anchor Books Doubleday and Company, Inc., 1961.

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Introdución a la literatura española--Historia y Antología Siglos XI-XVII, McGraw-Hill, 1969.

Maxim Newmark, Dictionary of Spanish Literature (Totowa, New Jersey: Littlefield, Adams & Co., 1965).

Classic Tales from Spanish America, selected, edited, and translated by William E. Colford (Woodbury, New York: Barron's Educational Series, Inc., 1962).

Revista Chicano-Riqueña.

COAT OF ARMS OF SANTA FE DE BOGOTÁ

CHRONOLOGY OF
SPANISH LITERATURE AND HISTORICAL EVENTS AND PERSONALITIES

B.C.

206	Rome invades Spain; Latin becomes the official language.
61	Seneca the elder born in Córdoba.
19	The Romans conquer all of Spain except the Basque country.

A.D.

2	Seneca the Yonger born in Córdoba.
39	Lucan born in Córdoba.
42	Quintilian born in Colahorra.
43	Martial born in Aragón.
53	Trajan born in Seville; first Roman Emperor born outside of Rome.
76	Hadrian born in Seville.
121	Marcus Aurelius born in Rome of Spanish family. Roman Emperor 161-177.
414	Visigoths invade Spain.

MIDDLE AGES

500-1000	Spanish language being developed; no literary works in Spanish; all writing still done in Latin and sometimes in Hebrew.
560-636	*San Isidro de Sevilla*, archbishop; one of the most important figures in Visigoth Spain. Historian, philosopher, encylopedist, and a distinguised authority on Church music. In *Orígenes o Etimologías* he analyzes the changes taking place in the Latin spoken by the common people, the first work on the development of the romance languages.
586	*Recaredo* becomes first Catholic king of Spain.
711	Moors invade Spain.
711	*Rodrigo*, last Visigoth king, is defeated by Arabs under Tarik.
758	Construction of the great mosque in Córdoba.
1000-1500	The beginnings and early development of Spanish literature, and a flowering of culture under Alfonso el Sabio in the thirteenth century. Despite generally unproductive attitudes, some truly worthwhile literary works written, e.g. *Cantar de Mío Cid*; the prose of Alfonso el Sabio, Alfonso Martínez de Toledo; the *Caballero de Cifar*; the poetry of Berceo, Alfonso el Sabio, Juan Ruiz, archpriest of Hita, López de Ayala, Juan de Mena and Jorge Manrique. Arabic and French the predominant foreign influence.
1000	The *Kharjas* (jarchas), a popular verse used as a sort of refrain, often similar in intent and effect to the *soleares* of the present-day Andalusian *cante jondo*; about fifty preserved literary specimens written in lyric fragments.
1016-1065	*Fernando I*, great king of Castile and Leon; son of Sancho III, the Great, of Navarra. Became King of Castile on the death of his father in 1035; crowned Emperor of Leon in 1039. Conquered Toledo; made Yahia I his vassal. Divided his throne among his three sons: Sancho, Alfonso and Garcia.

1087-1092	The Almorávides from Africa conquer Spain.
1094	The Cid conquers Valencia
1106	*Pedro Alfonso*, author of Disciplina clericalis, influences development of the short story and the novel.
1135	*Maimónides*, Jewish physician and philosopher, born in Córdoba.
1140 (ca.)	Cantar de Mío Cid (Poema del Cid), published by Tomas Antonio Sanchez in 1779. In this work the author tells the story of Rodrigo Díaz de Vivar, El Cid Campeador.
1146-1156	The Almohades conquer the Almorávides.
1150 (ca.)	Auto de los Reyes Magos, only preserved liturgical drama of this period; composed about the middle of the twelfth century; first published by Amador de los Rios in Historia crítica de la literatura española, 1861-65.
1195-1265?	*Gonzalo de Berceo*, first Spanish poet whose name is recorded. Wrote "Duelo de la Virgen."
1212	*Alfonso VIII of Castile* defeats the Almohades at Las Navas de Tolosa.
1215	*Alfonso IX, King of Leon* founds the University of Salamanca.
1221-1284	*Alfonso X, el Sabio*, first patron of the arts and letters; also helped the troubadours.
1221	Aventura amorosa (anonymous), perhaps the first lyric poem in Castilian.
1236-1248	Córdoba and Sevilla conquered by Fernando III of Castile.
1250	Beginning of the construction of the Alhambra.
1250 (ca.)	Death of Gonzalo de Berceo.
1251	Calila e Dimna, first work of Spanish prose fiction.
1270	La primera crónica general, written under the direction of Alfonso el Sabio; first Spanish history.
1282-1349	*Juan Manuel* sets the standard for future development of Spanish prose with Libro del Conde Lucanor (1323-1335).
1284	Death of Alfonso el Sabio.
1310	Caballero Cifar (anonymous), first original chivalric novel and first to use knights errant, superlatives, and proverbs.
1310	*Sem Tob*, first identified Jewish poet to write in Spanish.
1349	Death of Juan Manuel.
1350?	Death of *Juan Ruiz*, Archpriest of Hita. Born in Alcalá de Henares. Author of El libro de buen amor (ca. 1330). His Cántigas de loores de Santa María are his best poems. The first true great Spanish lyric poet; his works reflect great humor.
1379-1416	*Fernando I*, King of Aragón (1412-1416), co-regent of Castile from 1406, intelligent, prudent politican, able general. Second son of Juan of Castile and Eleanor, daughter of Pedro IV of Aragón. Conquered the fortress of Anteguerra in 1410.
1398-1458	*Íñigo López de Mendoza (Marqués de Santillana)*, author of Proemio e carta; first critic of Spanish poetry and the first to write the history of Spain. Other works include Comedieta de Ponza and Infierno de los enamorados.
1411-1456	*Juan de la Mena*, born in Córdoba, educated for a time in Rome. Considered the first professional man of letters. Used the arte mayor verse form in his major work Laberinto de Fortuna (1444), inspired by Dante's Paradiso.

1440-1479	*Jorge Manrique*, nephew of Gómez Manrique. Known chiefly for his Coplas por la muerte de su padre don Rodrigo (1476), the first great elegy in Spanish.
1441-1522	*Elio Antonio de Nebrija*, studied at Salamanca, traveled to Italy, brought to Spain his knowledge of the humanities. Wrote Introducctiones latinas which provided Spanish with the first Latin grammar (1481): Vocabulario latínoespañol (1492), a Latin-Spanish, Spanish-Latin dictionary. His Gramática sobre la lengua castellana is the first scientific grammar in any modern language. It was published in Salamanca.
1443	*Pedro del Corral*, first historical novel, Crónica sarracina.
1468-1529	*Juan del Encina*, first to secularize the drama. Although born poor, he was educated at Salamanca. Considered one of the best lyric poets of the fifteenth century. Achieved great fame with his dramas.
1469	Marriage of Ferdinand of Aragón (1452-1516) and Isabella of Castile (1451-1504).
1474	The printing press comes to Spain.
1474	First book printed in Spain (Valencia), Trobes en lahors de la Verge Marie, a collection of hymns in praise of the Virgin Mary.
1478-1539	*Baldissare Castiglione,* ambassador at the court of Carlos V; wrote Il Cortegiano, a book of etiquette with great influence on the manners of the time; translated into Spanish by *Juan Boscán* (Barcelona, 1534).
1480	Inquisition established in Spain.
1492-1540	*Luis Vives*, philosopher, taught at Oxford, a liberal with original ideas; contributed to pedagogy, sociology and philosophy. Wrote all of his treatises in impeccable Latin.
1492	Cárcel de amor is published. Written by Diego de San Pedro. Is the first important sentimental Spanish novel and the most popular of the genre during the Renaissance.
1492	Granada is captured. Jews are expelled. America is discovered.
1499	Earliest preserved edition of La Celestina ([Tragi]comedia de Calisto y Melibea). Author, *Fernando de Rojas*, born in Talavera where later he practiced law. La Celestina was the first dialogued novel. Printed in Burgos; the first Spanish book ever translated into English (1530). The importance of the work is its influence on the literature of other countries (France, Italy, Germany, and England).

RENAISSANCE AND HUMANISM

The men of the Middle Ages gave great importance to the study of theology and dialectics. The few available Latin texts were read to learn Church dogma. People saw life as a preparation for death. With the Renaissance, a period of strong individualism, the previous concepts were changed. Life improved in every possible direction, both useful and romantic. With the invention of the printing press, many manuscripts were printed and disseminated. Education was no longer the privilege of the few. The Humanities were widely taught and pointed to the fact that learning serves humanity. Authors emulated the Greeks. Many Spaniards went to Italy to absorb the new culture and brought it with them when they returned to their homeland. Bankers and merchants too brought with them new aspects of civilization. Italian and the classical languages exerted the greatest influence in this period.

1550-1620?	*Juan de la Cueva*, the first dramatist to write on national subjects and to cut the number of acts to four.
1550 (ca.)	*Lope de Rueda*, born in Seville. Brought drama to the people by staging his dramas in the inns and the market places in the manner of the juglares. Staged a series of elaborate festivals in honor of Philip II. Wrote several comedies in prose. Influenced by the Italian commedia dell'arte.
1554	Lazarillo de Tormes (author unknown), a picaresque novel, a form which has had great influence in the literary world. Lazarillo was popular through the seventeenth century.
1556	Abdication of Charles V, in favor of his son *Felipe II*.
1556-1598	*Felipe II (Philip II)* (1527-1598). During his reign he tried to keep Spaniards from attending foreign universities and imposed censorship. At the same time he began construction of the Escorial and aided many universities.
1557-1559	War with France.
1559	Beginning of construction of El Escorial.
1559	*Jorge de Montemayor*, born in Portugal and a musician by profession. Author of the best pastoral novel, Diana, a literary form which was fashionable for a short time.
1561-1627	*Luis de Góngora y Argote*, born in Córdoba. Attended the University of Salamanca; studied law; later became a priest and the private chaplain of Philip IV. Wrote ballads, "Angelica y Medoro," "Amarrado a un duro banco," "Servia en oral al Rey;" very charming romancillos, "Las más bella niña de nuestro lugar," "Lloraba la Nina;" and some of the most popular songs of his time. All of his poems were published after his death by Juan López de Vicuña.
1562-1580	*Jerónimo Zurita*, historian influenced by the spirit of the Renaissance. The Anales de la Corona de Aragón, based on original documents assembled by the author, is the first scientific history in Spain.
1562-1635	*Lope Félix de Vega Carpio*, dramatist and poet, author of La Estrella de Sevilla, El acero de Madrid, and 1,000 plays and epic poems. Wrote his first play when he was twelve years old. Developed the gracioso, the buffoon or comic character of the Spanish classical drama, which became a traditional figure on the Spanish stage. Unquestionably Spain's greatest dramatist.
1568	First theatre in Spain: Corral del Principe.
1569-1631	*Guillén de Castro*, a soldier turned man of letters. His aristocratic connections gave him early advantages which he forfeited because of a temperamental disposition. Was the first to dramatize the legend of the Cid in Las mocedades del Cid (1618), Las hazañas del Cid (1618), and El romancero del Cid.
1571	Battle of Lepanto and defeat of the Turks.
1577-1644	*Antonio Mira de Amescua*, literary priest, fertile and original poet. Inclined toward the fantastic. His most celebrated play is Esclavo del Demonio in which the hero makes a pact with the devil.
1580	Occupation of Portugal.
1581?-1639	*Juan Ruiz de Alarcón y Mendoza*, born in Mexico, died in Madrid. Studied at the University of Salamanca. A dramatic moralist with a modern outlook. Wrote fewer than 20 plays. La comedia

de carácter resembles a comedy of manners. In Las paredes oyen Alarcón assails slander; in La verdad sospechosa (ca. 1619) he exposes the vice of lying; in Mudarse por mejorarse (ca. 1622), he attacks inconstancy in love; and in La prueba de las Promesas he strikes against ingratitude.

1583-1648 *Gabriel Tellez*, cleric and dramatist, born in Madrid. Wrote under the pseudonym of *Tirso de Molina*. It is estimated that he wrote more than 400 plays. His most famous play was El burlador de Sevilla y convidado de piedra (published in 1630), the first Don Juan drama in world literature. The hero, Don Juan Tenorio, became a universal type second only to Don Quijote.

1583-1610 *Luis de Carrillo y Sotomayor,* aristocrat, soldier, scholar, poet. Visited Naples where he became familiar with the poetry of the Italian poet Marino. Inaugurated the culteranismo movement. Presented his literary doctrines in Libro de la erudición poética, published in 1611. His verse and prose writings were published in Obras in 1611 and reprinted in 1613.

1586-1645 *Francisco Gómez de Quevedo y Villegas*, a rich aristocrat who served his country as a diplomat in Italy. He was sent to the Monastery of San Marcos in León by Philip IV for four years of imprisonment and died soon after completing the sentence. He wrote the great picaresque novel Buscón and the social satire Sueños. Most of his poems were collected after his death in El Parnaso español. The Epistola Satírica and Sensoria Escrita al Conde-Duque de Olivares are his best satires.

1588 Destruction of the Invincible Armada.

1589-1610 *Henry IV of Navarra*, followed Henry III who was killed during the Huguenot Wars. Crowned after his conversation to Catholicism, he was the greatest of the Henrys. Tried to improve the condition of the people. Gave the Huguenots equal political and religious rights as Catholics. He was the first Bourbon king and the most popular.

1598-1621 *Philip III*, a pious but weak monarch. He expelled the Moors in 1608-09 which weakened the nation and started its fall.

THE SEVENTEENTH CENTURY

The seventeenth century in Spain has been called the Age of Affectation. The decline in the arts paralleled the decline of Spain as a power. After the death of Calderón de la Barca in 1681, it was a hundred and fifty years before another really vital movement manifested itself in Spanish literature. Two opposing tendencies are manifest in the words of this period: conceptismo and culteranismo. Spanish nationalism predominates with no strong foreign influence.

1600-1681 *Calderón de la Barca*, member of an aristocratic family, received a fine education at a Jesuit school and later at the University of Salamanca. Became a priest in 1650. Among the world's great tragedies he wrote El médico de su honra, El pintor de su deshonra, A secreto agravio, and El alcalde de Zalamea (1642), the best of his tragedies. Other plays include La dama duende (1629) and Casa con dos puertas mala es de guardar (1629), examples of the comedia de capa y espada, Mañanas de abril y

	mayo (1632), and El enredo. His masterpiece is the allegorical and philosophical drama, La vida es sueño (1635). His best religious play is Esclavo del demonio. He wrote more than 70 autos sacramentales among the most popular of which is La cena del rey Baltasar (1634).
1601-1658	*Baltasar Gracián y Morales,* moral philosopher and prose stylist of conceptismo. Born in Aragon, became a Jesuit. Wrote El héroe (1637), El discreto (1646), and Oráculo manual y arte de prudencia (1647). In Agudeza y arte de ingenio (1680) he provides his literary theory. His masterpiece is the novel El criticón (Part I, 1651; II, 1653; III, 1657).
1609	Second expulsion of the Moors.
1621-1665	*Philip IV*, a weak king and an incompetent administrator. His reign marks the decline of Spanish power. Awarded Velázquez the Order of Santiago, Spain's highest honor.
1665-1700	*Charles II*, last of the line of the Spanish Hapsburgs. Died childless and brotherless. Grandson of Louis XIV, he was the first of the Bourbon dynasty.
1676-1764	*Benito Jerónimo Feijóo y Montenegro,* Benedictine monk born in Galicia. Taught philosophy and theology at the University of Oviedo. His Teatro crítico universal (8 volumes, 1726-1739) shows the results of his encyclopedic scholarship. He attacked provincial obscurantism or españolismo.

THE EIGHTEENTH CENTURY

The prevailing philosophy of the eighteenth century was rationalism. At the end of the century, the American colonies revolted and French neoclassicism was the movement which influenced the world of letters.

1700	*Charles II,* last ruler of the House of Austria, died.
1700-1746	*Philip V*, French Bourbon dynasty, was declared king of Spain after a difficult war with his rival from Austria.
1701-1714	War of Spanish succession between Philip V and Archduke Charles of Austria.
1701-1746	*Philip V*, king of Spain 1683-1764; first monarch of the House of Bourbon.
1702-1754	*Ignacio Luzán Claramunt de Suelves y Gurrea*, born in Aragon, educated in Italy. Greatest exponent of the neoclassic period. Spent his life trying to bring discipline to Spanish letters. This period marked the end of culternismo which Luzán criticized. His famous work Poética, o reglas de la poesía en general et de sus principales especies was published in Saragossa in 1737.
1704	
1704	British capture Gibraltar.
1712	Foundation of the National Library.
1713	Spanish Academy founded.
1713-1759	*Ferdinand VI* (1746-1759), fourth and only surviving son of Philip V of Spain by his marriage with Luisa of Savoy. Born on September 23, 1713, Ferdinand became heir to the throne in 1724 following the death of his brother, Luis I of Spain. During his reign Spain enjoyed its longest period of peace.
1724	*Louis I*, rules Spain for a brief period.

1731-1794	*Ramón de la Cruz*, the first to develop the one-act comical interlude, descended from the entremés, known as the sainete. In these he represents every aspect of Spanish life during the last part of 18th century Spain--people, customs, manners. Typical examples of his art include El rastro por la mañana, El Prado por la noche and La Plaza Mayor por Navidad.
1735	Foundation of the Academy of History.
1748-1808	*Charles IV* became king of Spain in 1788; son of Charles III. Was dominated by his wife Queen María Luisa and his chief minister Manuel de Godoz.
1759-1788	Reign of *Charles III*, the most enlightened of the Bourbons. Son of Philip V and Elizabeth Farnese. Succeeded his brother Ferdinand VI.
1760-1828	*Leandro Fernández de Moratín*, showed signs of artistic talent from his childhood. Traveled extensively; lived in exile in France. His prose masterpiece is El sí de las niñas (1806), one of the first of modern thesis plays. He uses the traditional three acts and a small number of characters (El sí has only seven).
1767	The Jesuit order was expelled from Spain.
1784-1833	*Ferdinand VII*, born in El Escorial. King from March to May 1808. The ninth child of Charles IV who abdicated in favor of Ferdinand on March 19, 1808. Forced by Napoleon to abdicate his crown to his father. In 1814 he returned to Spain, repudiated the constitution of 1812, and re-established the Inquisition. Married four times, last to María Cristina. The child born to them was Isabel II.
1791-1865	*Ángel de Saavedra. Duque de Rivas.* Born in Córdoba; an accomplished writer and painter. In his youth he fought against Napoleon. Later he was exiled to Malta where he met John Hookham Frere, who exerted great influence in his life. Some of his works are: El Faro de Malta (1828; El moro expósito, o Córdoba y Burgos en el siglo XI (1834); Romances históricos (1841). His most popular ballad is Un castellano leal. Among his most important works is a play written in prose in 1831, rewritten in verse and prose and staged in 1835, Don Álvaro, o La fuerza del sino. Of less importance is El desengaño de un sueño (1842). El Duque de Rivas contributed to the collective enterprise Los Españoles pintados por si mismos in 1843, prepared in collaboration with other notable authors.
1793-1795	War with France.
1793-1862	*Agustín Durán*, one of the best of the authors of ballads and an important critic of Romanticism. Wrote in defense of Spanish drama and helped in the revival of interest in early literature. In 1829 began publishing the Romancero General, the most comprehensive collection of ballads.
1787-1862	*Francisco Martínez de la Rosa*. Staged the first romantic drama in Spain, La conjuración de Venecia, which he wrote in Paris where he was exiled because of liberal views. Other plays include Abén Humeya (1830), an historical prose drama and Edipo (1829), considered the best neoclassic tragedy written by a Spaniard.
1796-1877	*Fernán Caballero*, pen name of Cecilia Böhl von Faber, daughter of a German father and a Spanish mother. From an early age was

	interested in the folklore of Andalucía. She wrote her first novel, La Gaviota (1849), in French and then translated it into Spanish. Other novels include Clemencia (1852), La familia de Alvareda (1856) and Un servilón y un liberalito (1857).
1796	Alliance of Spain and France against Britain.
1797	Spanish fleet defeated at Cape St. Vincent by the British.

THE NINETEENTH CENTURY

After the invasion by Napoleon at the beginning of the 19th century, the few remaining intellectuals were exiled from Spain. Letters in Spain were at a low ebb. Most work done during this time concerned the study of the country's own literature. The nineteenth century produced no outstanding philosophers, only one great critic, and one historian of importance. This period of transition was taken over by a philosophy based on scientific studies. The Spaniards were influenced by the French, but added some uniqueness to the naturalistic form. The Spanish character could not be cold and scientific, and the Peninsular authors put some of their personal passion for life and regionalistic aspects into their work.

In the latter part of the century, a group of writers formed the "Generación de 1898" with the idea of changing directions in the political, literary, artistic, and philosophical situation in their country.

The publication of Azul (Chile, 1888) by the Nicaraguan poet Rubén Darío and his presence on Spanish soil opened the way for the Modernistic movement near the end of the century.

1805	Defeat of the Spanish force in naval battle at Trafalgar.
1808	Napoleonic invasion.
1808	*Charles IV* abdicates. *Ferdinand VII* renounces his rights in favor of *Joseph Bonaparte* who is declared king of Spain.
1808	Peninsular War.
1808-1837	*Mariano José de Larra*, the most important essayist and satirist of the 19th century. Traveled to France with his father. Was able to absorb both cultures and free himself of the characteristic Spanish regionalism. After returning to Madrid, he continued his studies, traveled to Navarra, and prepared a Spanish grammar. Back in Madrid he studied the classic languages and mathematics. After a personal unhappy experience he turned into a morose young man. He wrote El dende satírico del día in 1828, followed by El doncel de don Enrique el doliente (1834) and Macías (1834), a drama. Later he published two adaptations of French plays. His most famous work was Figaro, an essay he wrote under a pseudonym. He committed suicide at the age of twenty-eight.
1812	Wellington defeats the French at Los Arapiles. At Cádiz the first Spanish Consitution is promulgated.
1814-1873	*Gertrudis Gómez de Avellaneda*, Cuban poetess, novelist and dramatist who lived in Spain from 1836 on. Her themes are pity and religion. Her best work, published in 1858, was the novel Baltasar.
1814	*Fernando VII* restored to the Spanish throne. Abolishes the Constitution of 1812.

1819	Opening of Museo El Prado.
1820-1823	Liberal revolt; Constitution restored.
1823	French invade Spain. Fernando VII re-established.
1830	*Ramón López Soler*, author of the first romantic historical novel, Los bandos de Castilla, o el caballero del cisne (1830). The prologue is a manifesto of Romanticism.
1830	Birth of Isabel II.
1832-1916	*José Echegaray*, Spain's outstanding dramatist in the last third of the 19th century. Professor of mathematics, an engineer, and a statesman. Brought romanticism to the stage. Among his plays are El hijo de don Juan (1892), O locura o santidad (1877), and El gran galeoto (1881). In 1904 he received the Nobel prize for literature jointly with Frédéric Mistral.
1833-1840	Regency of María Cristina.
1833	Death of Fernando VII.
1834-1839	First Carlist War in favor of don Carlos, brother of Fernando VII.
1836-1870	*Gustavo Adolpho Bécquer*, one of the greatest Spanish lyric poets of the 19th century. Born in Seville, went to Madrid at the age of 18 to follow a career of letters. Wrote Desde mi celda and Leyendas (1860-1864) in prose. He is best known for his Rimas, his collected poems, published posthumously. They tell a tragic love story in about 80 short lyrics.
1843-1920	*Benito Pérez Galdós*, Spain's outstanding novelist in the 19th century. Born in Las Palmas, Canary Islands; moved to Madrid when he was 15. Traveled extensively through Spain. His first novel was La fontana de oro (1870), an historical novel which he followed with Trafalgar (1873). Later he wrote a description of the Spanish revolt against the French in Premiere. In 1876 appeared his novel of social reform, Doña Perfecta, with excellent character portraits. In 1877 he treated the question of race in Gloria. In 1879 he wrote La familia de León Roch in which he describes the end of a marriage because of religious differences. Later works were Fortunata y Jacinta, a novel in four volumes in which he describes the unhappy lives of two women of different social backgrounds, Tormento, Lo prohibido, La desheredada (1881, inspired by Don Quixote), El Nazarín, Ángel Guerra (1890-1891), treating the theme of religious conversion, and Torquemada (1889-1895), a series of four novels treating the ethical decay of character as the result of avarice.
1843	Isabel II is declared of age.
1859	War with Morocco.
1865	War with Perú and Chile.
1865-1898	*Ángel Ganivet*, author of Idearium español published in 1897. In his view Spaniards must cultivate will power. From him derives the doctrine of la voluntad. Two of his political-philosophical novels were La conquista del reino de Maya (1897) and Los trabajos del infatigable creador Pío Cid (1898).
1866-1954	*Jacinto Benavento*, dramatist of first magnitude, born in Madrid. His father was a well-known physician and his family's wealth allowed him to spend his life in the study of the arts. His methods were modern; politically and temperamentally was a conservative. His first play was El nido ajeno (1894) followed by Gente conocida in 1896 which was received with great enthusiasm.

	Por las nubes (1909) deals with the high cost of living. Lo cursi (1901) is one of his best satires of the standards of the rich. In La gobernadora he unmasks social hypocrisies. He wrote several plays for children which are dramatized fairy tales including El principe que todo lo aprendió en los libros, Ganarse la vida, and El nietecito. In 1908 he wrote Señora ama, which he considered his masterpiece. In 1922 Benavente received the Nobel prize for literature.
1868	Revolution. Exile of Isabel II.
1870	*Amadeo*, son of Victor Emmanuel of Italy, chosen king of Spain.
1872-1956	*Pío Baroja*, born in San Sebastián, Basque provinces. Studied medicine, owned a bakery in Madrid, and began writing about the Basque provinces. A list of works includes La casa de Aizgorri (1900); El mayorazgo de Labraz (1903); Zalacaín el aventurero (1909); his best novel, Camino de perfección (1902); and the trilogy La busca (1904), Mala hierba (1904), and Aurora roja (1904).
1872-1876	Second Carlist War.
1873	*Amadeo* abdicates. First Spanish Republic.
1875-1885	*Alfonso XII*, son of Isabel II, becomes king after the collapse of the First Spanish Republic. Alfonso was victorious against the Carlists and put down the Cuban rebellion.
1875-1939	*Antonio Machado*, born in Seville, taught French in Castille. The most eminent lyric poet of the Generation of 1898. His first book of poems was Soledades (1903). His Campos de Castilla (1912) reflects his love of the Castilian landscape and tradition.
1881-1958	*Juan Ramón Jiménez*. Born in Andalucia. At the beginning of his career was a modernist. His first books of poetry, Almas de violeta and Ninfeas, were published before he was 20 years old in 1900. Sonetos espirituales were written in conventional poetic form. A very prolific poet, he himself selected the best of his works in Tercera Antología Poetica which contains 1,115 pages. His poetic prose work Platero y yo has been translated into English. Jiménez and his wife were exiled as a result of the Spanish Civil War and eventually took up permanent residence in the United States. He received the Nobel Prize for literature in 1956.
1883-1955	*José Ortega y Gasset*, philosopher, journalist, literary critic and lecturer. Born in Madrid of a distinguished family. Received an excellent education, first with the Jesuits and later at the University of Madrid, with further studies in Germany. Was Professor of Mathematics at the University of Madrid and contributed to newspapers, journals and magazines. In 1923 he founded Spain's most respected intellectual journal, the Revista de Occidente. His works include Meditaciones del Quijote (1914); El Espectador (8 volumes, 1916-1935), essays; España invertebrada. His two works most read abroad are La deshumanización del arte (1925) and La rebelión de las masas (1929).
1886	*Alfonso XIII* born a few months after the death of his father, Alfonso XII. He ruled under the regency of his mother until he was 16 years old. After the elections in 1931 he left Spain and went into exile.

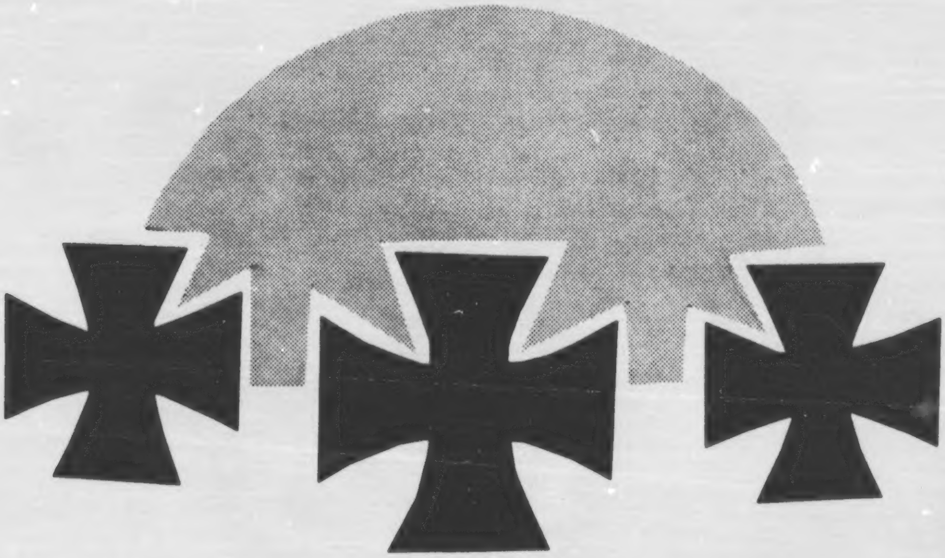
1898	Spanish American War. At the end of the war both nations were still friendly. Within Spain there was a movement to find out what was wrong with the country. From this soul searching grew a political, artistic and intellectual Renaissance. The leaders called themselves the "Generación de 1898."
1898	*La Generación de 1898.* Started a national Renaissance. Wanted modern answers to national problems, retaining the best values of the past. The most prominent are listed here. Poets: Eduardo Marquina, Antonio and Manuel Machado, Ramón Pérez de Ayala, Juan Ramón Jiménez. Dramatists: Jacinto Benavente, Serafín and Joaquín Álvarez Quintero, Manuel Linares Rivas, Eduardo Marquina, Francisco Villaespesa. Novelists: Ramón del Valle-Inclán and Pio Baroja. Philosopher and essayist: Miguel de Unamuno y Jugo. Critic: José Martínez Ruiz, Azorín. Journalist: Ramiro de Maeztu. Historian and publicist: Rafael Altamira. Education: Ramón Menéndez Pidal.
1898-	*Dámaso Alonso*, born October 22. Director of the Real Academia de Lengua. Admirable poet, scholar, and critic. Aided and guided younger scholars.
1898-1936	*Federico García Lorca.* Born in Andalucia. In his childhood he staged puppet shows. Became a lawyer in 1923 after moving to Madrid in 1919. Traveled to New York in 1930; spent a year in Argentina in 1933. In 1931 founded the experimental theater La Barraca in collaboration with Eduardo Ugarte. In early July, 1936, he was taken from his home and shot. Romancero gitano (1928) represents his most mature and unified poetry. Other poetic works include Poema del cante jondo (1931), Llanto por Ignacio Sánches Mejías (1935), Seis poemas gallegos, El divan de Tamarit. He wrote many plays; among the best known are Bodas de sangre (1933), Yerma (1935), and La casa de Bernardo Alba (1936).

THE TWENTIETH CENTURY

The Generation of 1898 presented no new ideas after the late 1920's. In the 20th century not a single dominant force surfaced. The confusion of the contemporary world has made classification of the new schools very difficult indeed. The Modernism movement was followed by the Post-Modernism movement, replaced later with Ultra-Modernism.

1909	War in Morocco.
1923	Military dictatorship of Primo de Rivera who assumes power with Alfonso's consent.
1929	World depression.
1930	De Rivera resigns.
1931	Alfonso XIII leaves Spain. Republican Party wins election. Second Republic established. First president, Niceto Alcalá Zamora. A liberal constitution adopted. Separation of church and state became law.
1936	Manuel Azaña, second president of Second Republic.
1936-1939	Civil War. At the end of the war, Spain has lost one million lives. About 700,000 were left wounded. The conflict cost 40 billion dollars.

1938	Juan Carlos born, January 5.
1939	Fall of the Second Republic, March 25.
1939	Francisco Franco comes to power. The Nationalist leader of the victorious army restores the Roman Catholic Church. As "El Caudillo" he heads the Falange and bans all other political parties.
1941	Alfonso XIII dies in Rome.
1947	Spain is declared a kingdom. A regency council is established which at the time of Franco's death will name a king regent.
1953	Spain signs a Concordat with the Holy See.
1953	Spain signs an agreement with the United States to establish naval and air bases and receive economic aid. Bases are completed in 1959.
1956	Spain recognizes the independence of Spanish Morocco.
1959	Franco dedicates a huge memorial, called the "Valley of the Fallen" (Valle de los Caídos), in honor of the million persons killed on both sides during the Civil War.
1959	Spain joins the Organization for European Economic Cooperation (OFEC)
1960	Spain grants oil exploration rights in the Spanish Sahara to U.S. oil companies.
1969	Franco names Juan Carlos Prince of Spain and direct heir to the throne on July 22.
1975	Franco dies on November 20.
1975	Juan Carlos is sworn in as King Juan Carlos on November 22.



EMBLEM OF THE AMERICAS AND THE HISPANIC WEEK CELEBRATION IN THE UNITED STATES OF AMERICA

La Poesia

LA POESÍA

Presented here is a selected list of poems which appear to be especially suitable for use in the high school Spanish class. Following the list are suggested ways of presenting poetry in the classroom, activities for students and teachers, and sources of poems in Spanish.

SPAIN

"El número '7'," Antonio García Gutierrez
"La lechera," Felix María Samaniego
"La gallina de los huevos de oro," Felix María Samaniego
"Los dos conejos," Tomás de Iriarte
"El burro flautista," Tomás de Iriarte
"Poesía," José de Espronceda
"Rimas," Gustavo Adolfo Bécquer
"La mujer," Gustavo Adolfo Bécquer
"Décima," Padre Moratín
"Vi una cruz," Campoamor
"La guitarra," Federico García Lorca
"Te amo...¿Por qué me odias?" Rosalía de Castro
"Bueno es saber que los vasos...," Antonio Machado
"La plaza tiene una torre...," Antonio Machado

MÉXICO

"Soneto a Cristo crucificado," Miguel de Guevara
"Arguye de inconsecuentes el gusto y la censura de los hombres," Sor Juana Inés de la Cruz

CUBA

"Yo soy un hombre sincero," (versos sencillos) José Martí (e.g. stanzas I and XXXIX)

COLOMBIA

"La patria escolar," José M. Marcel
"El niño y la mariposa," Rafael Pombo
"La pobre viejecita," Rafael Pombo
"...Y aserrín," José Asunción Silva
"Trabajar para comer," Ernestina López de Nelson

CHILE

"Ronda," Gabriela Mistral

ECUADOR

"Fórmula," Ana María Iza

NICARAGUA

"Lo fatal," Rubén Darío

PERÚ

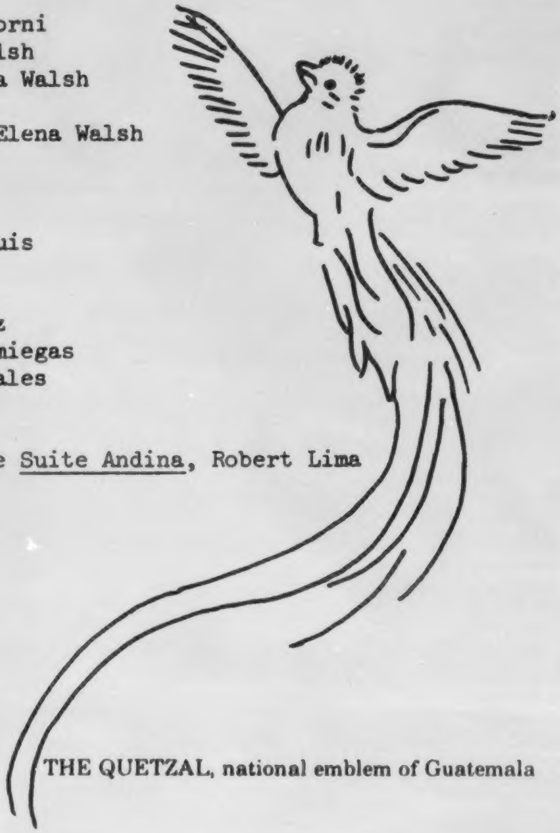
"El charro," "El llanero," y El gaucho" de Tríptico criollo, José Santos Chocano
"Los caballos de los Conquistadores," José Santos Chocano
"Tus ojos de lirio dijeron que Sí...," González Prada
"Los bienes y las glorias de la vida...," González Prada

ARGENTINA

"Tonado," Leopoldo Lugones
"Cuadrados y ángulos," Alfonsina Storni
"La vaca estudiosa," María Elena Walsh
"La escuela de ratones," María Elena Walsh
"Nada más," María Elena Walsh
"En el país de nomeacuerdo," María Elena Walsh

OTHER COUNTRIES

"Patria de cada día," Leopoldo de Luis
"Arabesco," Joaquín María Bartrina
"Descanto," M. S. Pichardo
"Flores y lluvias," Manual Fernández
"El Magdalena," Ismael Enrique Arcimiegas
"Silvita y su muñeca," Germán Berniales
"Poesía," Ricardo León
"El sapo pin-pón," Juan Grosso
"Noche puneña" y "Piedra y arena" de Suite Andina, Robert Lima


THE QUETZAL, national emblem of Guatemala

SELECTED ANONYMOUS POEMS AND RHYMES

Alla-rorro, niño,
duérmete ya
que viene el coco
y se te comerá.

En este mundo traidor
nada es verdad ni mentira
todo es según el color
del cristal con que se mira.

LA PASTORCITA

Tengo tres ovejas,
tú no tienes nada;
tengo tres ovejas en un rebañito.
Esta me da leche, y ésta me da lana
y ésta me da carne para la semana.

LA POBLANA Y EL CHARRO

Soy mejicano, tengo en mis venas
la sangre ardiente de Cuauhtemoc:
Tomo el arado y soy labriego,
tomo las armas, soldado soy.
Es tapatío mi sombrero ancho
y mi jorongo es de Amozoc:
Y mi potranca es de mi rancho,
y es de mi prieta mi corazón.

REFRÁN

"Año nuevo, vida nueva,"
Dice el antiguo refrán,
y los años se suceden...
y la vida sigue igual.

LA LUNA SE LLAMA LOLA

La luna se llama Lola.
Y el sol se llama Manuel.
Manuel madruga, el trabajo
Le aleja de su mujer.
La Lola se queda en casa
Por no quemarse la piel.
Manuel cultiva los campos;
Pan, vino, aceite, también
Abre camino en la nieve
Del puerto en invierno.
Él es buen cristiano,
Trabaja tanto, que al anochecer
Cuando regresa a su casa
Se duerme en un santiamén.
Entonces sale la Lola,
Es una mala mujer
Lola se llama la luna
Y el sol se llama Manuel.

LOS QUEHACERES

El lunes voy a barrer
El martes voy a fregar
El miércoles al molina
Para el jueves cocinar
El viernes a hacer colada
Para el sábado lavar:
Y el domingo como es fiesta
No se puede trabajar.

LA CANCIÓN DE ARITMÉTICA

Brinca la tablita.
-- Yo ya la brinqué.
Bríncala de nuevo.
-- Yo ya me cansé.

Dos y dos son cuatro,
Cuatro y dos son seis.
Seis y dos son ocho,
Y ocho, dieciséis.

Y ocho, veinticuatro,
Y ocho, treinta y dos.
-- Ánimas benditas,
Me arrodillo yo.

LOS MESES

Treinta días tiene noviembre,
con abril, junio y septiembre,
de veintiocho solo hay uno
y los demás de treinta y uno.

o

Treinta días tiene septiembre
Con abril, junio y noviembre;
Los otros tienen treinta y uno.
Menos febrero mocho
Que solo tiene veintiocho.

LOS DÍAS DE TRABAJO

Los días de labor son seis, son seis:
Lunes uno, martes dos, miércoles tres:
Los días de labor son seis, son seis:
Jueves cuatro, viernes cinco, sábado seis.

LA BANDERA

Roja, blanca y azul,
¡Qué bonita es mi bandera!
Yo te amo y te respeto,
Simbolizas a mi tierra.

LA ROSA

La rosa es roja,
La violeta es azul,
El azúcar es dulce,
Y también tú.

LOS CINCO SENTIDOS

Cinco sentidos tenemos
Los cinco necesitamos
Y los cincos los perdemos
Cuando nos enamoramos.

FOR THE TEACHER OF SPANISH

While it is true that poetry can often be very complex, it is equally true that some poems are simple and can be used in beginning Spanish classes with students of moderate linguistic ability and with moderate knowledge of the language. Some poems are meant to be heard and enjoyed without further study; some are meant to be studied in more depth. The following suggested activities will accommodate both ends of the scale. Although the suggestions refer specifically in most cases to the preceding list of poems, they can be adapted to any and all poems which the teacher of Spanish introduces.

- A standard, yet effective, way of presenting poetry is for the teacher to read the poem aloud, model line-by-line or phrase-by-phrase with students repeating, explain difficult vocabulary, explicate the poem, or have students explicate by means of leading questions.

Variations on this standard approach include involving students' sensory perceptions, particularly with music and art. Some of the following suggestions will demonstrate complementary musical and artistic approaches.

- As the initial presentation, the teacher can play a professional recording of the poem. There are many companies which sell recordings and some can even be found with poets reading their own works. A variant on this is to ask a native speaker to record poems for use in class.

- The teacher can find suitable music to serve as background for the reading of the poem. For example, a flute selection might go very well with "El burro flautista." It would be very appropriate to find a Spanish flutist and/or a Spanish composition.

- If the teacher plays the guitar, or has a student or students in class who can play, strumming a rhythmic or melodious accompaniment for certain poems will enhance the effect. For example "La guitarra" by Lorca can be very effectively introduced with guitar accompaniment.

- Musical students may even be motivated to compose their own music to accompany class recitations of favorite poems.

- Certain poems lend themselves very well to visual presentations. Those with specific historical or geographical references can be combined with slide presentations using professional commercial slides or those taken by teachers and/or students on study-abroad trips. An example of a poem that could be enhanced in this fashion is "Poema de España" by Juan Margall.

- Poems with particular emphasis on colors can be teamed with appropriate works of art (e.g., the vibrant colors of Miró or Rivera).

- Poems with descriptions of landscapes can be illustrated with reproductions of similar landscapes from the Hispanic countries.

- Slides, photos, or postcards of church architecture can accompany poems of a religious nature.

- A poem such as Machado's "La plaza tiene una torre" can be illustrated by a series of slides shot almost anywhere in the Hispanic world. Each line is a little scene evoked by the simplest vocabulary -- plaza, torre, balcón, dama, blanca flor, caballero. With the slides, the poem will become a kind of film, shot in sequence, with a plot that is enhanced visually.

- Students can be encouraged to illustrate whole poems, stanzas, or even lines. The illustrations will brighten the classroom and provide some recognition for student efforts when displayed.

- Teachers can combine cultural programs with poetry. For example, "El gaucho" can serve as the focal point of a lesson on a particular aspect of Argentina; "Los caballos de los conquistadores" might introduce or summarize particular episodes in the history of Spain; "La poblana y el charro" might initiate discussions about the history of Mexico, feelings of patriotism, and the like.

- Poems can supplement and complement lexical, syntactical, grammatical and phonetic lessons. Illustrations can be found literally by the thousand, and teachers can file them away for future use as they pursue their own readings. A few examples follow. Sometimes it will be the entire poem which illustrates the particular point in question, sometimes just a few lines can be extracted.

  - subjunctive, imperative -- "Soneto a Cristo crucificado" by Manuel de Guevara

    Muévenme tus afrentas y tu merte:
    Muéveme, al fin, tu amor, y en tal manera,
    Que aunque no hubiera cielo, yo te amara,
    ¡Y aunque no hubiera infierni, te temiera!

  - imperfect -- "La pobre viejecita" by Rafael Pombo

    Érase una viejecita
    Sin nadita que comer...
    Bebía caldo, chocolate
    Leche, vino, té y café,
    Y la pobre no encontraba
    Que comer ni que beber.

  - l ll (for pronunciation practice) -- "La luna se llama Lola"

    La luna se llama Lola.
    Y el sol se llama Manuel.

- r rr (for pronunciation practice) -- "El sapo pin-pón" by Juan Grosso

  Liro-liro-lín,
  Liro-liro-lín,
  Empieza la ronda
  Del sapo pin-pón.

- vocabulary reinforcements or additions -- "Patria de cada día by Leopoldo de Luis

  Professions: El carpintero
  El albañil de yeso
  El impresor de tinta
  El leñador de astillas and so on

- Certain poems lend themselves very easily to memorization either because teachers and students personally enjoy them, or because their rhymes or rhythms make them easy to remember. The anonymous poems printed above, especially those with English equivalents ("La Rosa," "Treinta días...") would be good starting points for memorization. "Estaba una pastora" is an example of rhyme, repetition and refrain in a combination which would facilitate student memorization.

  Estaba una pastora,
  Larán, larán, larito,
  Estaba una pastora
  Cuidando un rebañito.
  Seguía a sus ovejas.
  Larán, larán, larito,
  Seguía a sus ovejas
  Un blanco corderito.

- A factual poem can introduce a review of well-known facts, probe for unusual student knowledge, or motivate further research. Such a poem is "El número '7'" by Antonio Garcia Gutiérrez. Selected lines will illustrate these suggestions:

  De cabales 7 días
  se compone la semana; ...
  7 son las musicales
  notas que tiene el pentagrama
  hasta 7 se clavaron
  en el Egipto las plagas ... 7
  colores forman la faja
  que llamamos arco iris ...
  ¡Demonio! pues no me he hecho
  un 7 a la americana.

- Students can be directed to re-write poems in prose. Teachers can then encourage them to discover the special impact of poetry versus the longer explanations in prose, less call on the imagination of prose versions.

References for further activities or discussions using poems in the classroom

- "From Language to Literature: Teaching Figurative Language in the College Foreign Language Class." Emily Spinelli and Shirley A. Williams. Foreign

Language Annals, Volume 14, No. 1, February 1981, pp. 37-43. While the title seems geared to the college class, the suggestions are equally applicable to the high school Spanish class. The authors present techniques for teaching analysis of poetry and use Spanish examples.

- Suggestions for items for testing poetry will be found in Rebecca M. Valette, Modern Language Testing, second edition (New York: Harcourt Brace Jovanovich, Inc., 1977, pp. 283-299).

- G. Bording Mathieu. "Poems in Early Foreign Language Instruction." MLA/ERIC Focus Report Number 15. New York: Modern Language Association Materials Center, 1970. The author lists procedures for listening to and reading poetry in early language instruction, and specific ways to teach students to savor the musical quality of a poem, as well as to understand its lexical meaning.

- Specific suggestions for introducing poetry early in the student's language learning sequence are presented in Edward David Allen and Rebecca M. Valette, Modern Language Classroom Techniques: A Handbook (New York: Harcourt Brace Jovanovich, 1972, pp. 209-212).

Sources of poems

- Older textbooks are often very rich in sample poems. College textbooks also are good sources.

- Publishers' catalogues will list collections by author, by country, by theme. Recordings are also available from publishers of realia.

- Song lyrics are a good source of poems -- lyrics are poems, in any case. Modern songs attract high school students because of their strong rhythms, and the themes are usually very pertinent to adolescent life. Current popular magazines, adolescent magazines in particular, often reprint lyrics for popular songs. Backs of record jackets also are sources of song lyrics.

  Teachers may want to motivate students with a "Song of the Week: from the simplest children's songs for the first level to ones with philosophical, sociological, and/or historical significance; drinking and folk songs are especially good as well as those from the cabaret scene today; these give insight into everything from children's pastimes on the elementary level to the depth of a people on the more complex level; songs can be used for vocabulary, structure, pronunciation. They need not be sung by the teacher; look for a guitarist in the class or use a record or tape."[1]

- Classical plays are a source of poems. Teachers can look for the longer passages for a longer exposition in such plays as Los celos (Lope de

---

[1] Helene Loew, "The Teaching of Culture as Part of the Daily Lesson: Reassessment, Reevaluation, Reorientation ...," Accent on ACTFL, Volume 2, No. 3, February 1972, p. 9.

Vega), *La vida es sueño* (Calderón de la Barca), *Examen de maridos* (Juan Ruíz de Alarcón).

- Chicano poems should be an interesting addition to the Spanish classroom. The *Revista Chicano-Riqueña* published by Indiana University Northwest, 3400 Broadway, Gary, Indiana 46408 is a primary source for them. Some examples from longer poems follow.

IT'S THE SAME GUY

It's the same guy.
El mismo bato.
El Huero Félix
De Aztlán.
Es el Wilfredo
De Nueva Yoricua. (by Antonio Burciaga)

REPROCHES

"¡No eres la esposa perfecta, pues no te quedas en tu casa!"
"¡No eres la madre abnegada, no te entregas a tus hijos!"
"¡No eres patriota y mexicana, te educaste en sistema americano, te llevas hablando de Huelga y César Chávez, discriminación y explotación!" (by Luz Elena Garzón)

COLORES DE UN HOMBRE FUERTE

Gabardina y azulejo
es el color de mi abuelo;
confetales verde y blancos;
se confunden en su frente. (by María Herrera Sobek)

JACULATORIA IN NOMINE DOMINE

Torre de David
Que no me roben el güale de la cartera
Rogad por nosotros
Torre de Marfil
Que salga de premio mayol el billete que yo llevo
Rogad por nosotros
Arca de la Alianza
Que mi mario no llegue tan jendio cuando cobre
Rogad por nosotros
(by Luz María Umpierre)

THE THEATRE IN LATIN AMERICA

The following is an historical outline of the theatre in Latin America, arranged chronologically, beginning with the existing fragments of pre-Hispanic theatre, concluding with dramatists of the twentieth century. The information presented includes brief descriptions of dramatic periods, dramatists' names and dates, titles of plays, and brief critical and explanatory comments. In addition, the dramatists are listed by country of birth or nationality, particularly where theatrical styles or movements occurred simultaneously in several countries.

I. Pre-Hispanic Theatre

Only two examples remain of native dramatic works prior to the Hispanic conquest of the Americas.

A. *Rabinal Achi* - Maya Quiché. A dance tragedy ending in human sacrifice.

B. *Ollantay* - Perú. Only surviving example of Incan drama. Is both a tragedy and an historical drama.

II. The Colonial Period - Hispanic Theatre of the Sixteenth Century

A. Missionaries brought medieval dramatic forms. Indians acted out roles in the *teatro misionero*. Works consisted of *autos*, *villancicos* and *coloquios*.

B. *Teatro criollo* - Works were performed by university students.

C. *Teatro profano* - Non-existent.

D. First original works as follows:

1. Fernán González de Eslava (1535-1601) - Born in Sevilla, Spain. Sixteen of his *Coloquios espirituales y sacramentales* remain. Combined religion, local color, and historical references.

2. Juan Pérez Ramírez (1542-?) - Priest. First theatrical work by a Mexican author was his *Deposorio espiritual entre el Pastor Pedro y la iglesia mexicana*.

3. Cristóbal de Llerena (1540-1627) - Born in Santo Domingo. Dean of University of Gorgon. Only one *entremés* remains. Criticized social institutions.

III. The Seventeenth Century - Baroque

A. Sor Juana Inés de la Cruz was the most important figure of this period. Wrote two comedies, *Los empeños de una casa* (1683) and *Amor es más* *laberinto* (1689) in addition to three *autos*, *El divino Narciso*, *El cetro de José* and *El mártir del Sacramento*. Other works included *villancicos*, *loas*, *sainetes* and a *serrao*. Stylistically, she followed Calderon's techniques but added autochthonous elements.

B. Juan Ruiz de Alarcón y Mendoza - Mexican who settled in Madrid. A listing of his works appears in this guide, in the section on The Theatre in Spain, page 324.

IV. The Eighteenth Century - Rococo and Neoclassicism

Works of this period were influenced by the French theatre.

A. Pedro Peralta Barnuevo (1664-1743) - *La Rodoguna* is an adaptation of Corneille's *Rodogune*. *Loa* and *Entremés* are imitations of Molière.

B. Eusebio Vela (1688-1737) - Mexican. The themes of his plays deal with legends, mythology and history. Wrote *El apostolado de las Indias*, *Si el amor excede el arte*, *La pérdida de España* (about Rodrigo).

V. Neoclassicism and Romanticism (1800-1832)

No great works were written during this period, but the seeds of a national theatre were planted.

A. Manuel José de Lavardén (1754-1809) - Mexico. His play *Siripo* (1789), incomplete, shows conflicts between Indians and Whites.

B. José Agustín de Castro (1730-1814) - *Los remendones* (1809) and *Los charros* were written on original themes.

C. *Ollantay* was discovered by Father Antonio Valdez and revealed in manuscript form around 1827. *Ollantay* inspired the Indianista theatre.

D. Manuel Eduardo de Gorostiza (1789-1859) - Mexico. Wrote and staged his plays, principally comedies, in Madrid. Works include *Indulgencia para todos* (1825), *Tal para cual* (1822), *Las costumbres de antaño* (1822), *Don Dieguito* (1822), *Contigo pan y cebolla* (1833) and *Don Bonifacio* (a one-act play written in Mexico).

E. José Fernández Madrid (1789-1830) - Colombia. *Guatimoc*, the tragedy of Cuautémoc, the last Aztec emperor, is an example of the use of Indian themes inspired by Romanticism. The play was published in Paris in 1827 and was dedicated to Simón Bolívar. It contains five acts and six main characters.

VI. Romanticism (1832-1862)

Works of this period are not of great literary merit, but serve as the bases for future dramatists.

A. Fernando Calderón (1809-1845) - Mexico. *El torneo* (1839), *Herán, o la vuelta del cruzado* (1842) and *Ana Bolena* (1842) show the influence of the Romantic movement. *A ninguna de las tres* (1839), in the *costumbrista* style, is critical of education.

B. Ignacio Rodríguez Galván (1816-1842) - Mexico. Used indigenous themes in plays such as *Muñoz, visitador de México* (1838).

C. Felipe Pardo y Aliaga (1806-1868) - Peru. Traditionalist with didactic purpose. His *Los frutos de la educación* presents a critique of education.

D. Manuel Segura (1805-1871) - Perú. Wrote *El sargento canuto* (1839) and *Ña catita* (1856).

E. Gertrudis Gómez de Avellaneda (1814-1873) - Cuba. *Egilona* (1845).

VII. Romanticism to Modernism (1862-1888)

A. Argentina and Uruguay - rise of the *teatro gauchesco*.

1. José Podesta (actor) - *Juan Moreira* (1884), a pantomime based on the novel by Eduardo Gutiérrez (1853-1890).

2. Martiniano Leguizamón - *Calandria* (1896).

3. Elías Régules (1860-1929) - *Los gauchitos* (1894) and an adaptation of *Martín Fierro* by Hernández.

4. Abdón Aróstegui (1853-1926) - *Julian Jiménez* (1890).

B. Chile - *costumbrista*

1. Daniel Barros Grez (1834-1904) - *Como en Santiago* (1875), comedy.

2. Carlos Walker Martínez (1842-1905) - *Manuel Rodríguez*, staged in 1865.

C. Mexico

1. José Peón y Contreras (1843-1907) - Most important writer of comedy. *Gil González de Ávila*, *La hija del Rey*, *Un amor de Hernán Cortés*, *Lucha de amor y honra* (1876).

2. Manuel Acuña (1849-1873) - *El pasado* (1872).

3. Alfredo Chavero (1841-1906).

4. José Rosas Moreno (1838-1883) - *Netzahualcóyotl*, *Bardo de Acolhuacán* (1872) (*indianista*), *Los parientes* (1872), *El pan de cada día* (1874) (*costumbrista* comedy), *El año nuevo* (1874) (a play for children), Xóchitl (1877) (historical), *Quetzalcóatl* (1878) (historical).

VIII. Realism, Naturalism and Modernism (1888-1910)

A. Florencio Sánchez (1875-1910) - Uruguay. One of the finest playwrights in Latin America. *M'Hijo el dotor* (1903), *La gringa* (1904) *Barranca abajo* (1905) (probably his masterpiece of tragedy and social conflicts), *El desalojo* (1906).

B. Gregorio de Laferrère (1867-1913) - Argentina. Wrote social criticism, irony, and sarcasm. *Jettatore* (1904), *Locos de verano* (1905), *Bajo la garra* (1907), *Los invisibles* (1911), *Las de barranco* (1908).

IX. Vanguardismo, Criollismo (1910-1940)

A. Mexico

1. José Joaquín Gamboa (1878-1931) - transition between realism and *criollismo*. *Via crusis* (1925), *Las revillagigedo* (1925).

2. Francisco Monterde (1894-) - *En el remolino* (1923), *Oro negro* (1927), *La careta de cristal* (1932).

B. Río de la Plata

1. Samuel Eichelbaum (1894-) - Argentina. *El gato y su selva* (1936), *Pájaro de barro* (1940), *Un guapo del novecientos* (1940) *Un tal servando Gómez* (1940).

C. Chile

1. Antonio Acevedo Hernández (1886-1962) - *En el rancho* (1913), *Árbol viejo* (1930), *Almas perdidas* (1917).

2. Germán Luco Cruchaga (1894-1936) - *La Viuda de Apablaza* (1928).

3. Armando Moock (1892-1942) - *La serpiente* (1920), *Rigoberto* (1935).

X. Mid-Twentieth Century (1940-1970)

A. Mexico

1. Salvador Novo.

2. Celestino Gorostiza (1904-1967).

3. Rodolfo Usigli (1905-) - *El gesticulador* (1937), *Medio tono* (1937), *La familia cena en casa* (1942), *La función de despedida* (1953), *Corona de sombra* (1947), *Corona de fuego* (1961), *Corona de luz* (1965).

4. Emilio Carballido (1925-) - *Rosalba y los llaveros* (1950), *La zona intermedia*, *La danza que sueña la tortuga* (1955), *La veleta oxidada* (1956), *Las visitaciones del Diablo* (1965).

5. Sergio Magaña (1924-   ).

6. Elena Garro (1920-   ).

7. Wilberto Cantón (1923-   ) - *El nocturno a Rosario* (1954), *El inolvidable* (1961), *Nosotros somos Dios* (1965).

8. Luisa Josefina Hernandez (1930-   ) - *Aguardiente de caña* (1951), *Los duendes* (1958), *Los huéspedes reales* (1958), *Los frutos caídos* (1957), *Afuera llueve* (1952), *Los sordomudos* (1953).

9. Hector Azar (1930-   ) - *La apasionata* (1958), *Olimpia* (1962).

10. Miguel Sabido (1939-   ) - *Las tentaciones de María Egipciaca* (1968).

B. Puerto Rico

1. Francisco Arriví (1915-   ) - *Club de solteros* (1940), *María Soledad* (*Una sombra menos*) (1947), *Vegigantes* (1948), *Medusas en la bahía* (1955), *Coctel de Don Nadie* (1964) (teatro del absurdo).

2. René Marques (1919-   ) - *La carreta* (1953), *La muerte no entrará en palacio* (1957), *Los soles truncos* (1958), *La casa sin reloj* (1961), *Mariana o El alba* (1964).

C. Argentina

1. Carlos Gorostiza (1920-   ) - *El puente* (1949), *El pan de locura* (1958)

2. Carlos Maggi (1922) - *La trastienda* (1958), *La biblioteca* (1959), *La noche de los ángeles inciertos* (1960).

3. Agustín Cuzzani (1924-   ) - *Una libra de carne* (1954), *El centro forward murió al amanecer* (1955), *Sempronio* (1957).

D. Chile

1. Alberto Heiremans (1928-1964) - *Versos de ciego* (1960), *El abanderado* (1962), *Noche de equinoccio* (1951), *La jaula en el árbol* (1957), *Moscas sobre el mármol* (1958).

2. Egon Wolff (1926-   ) - *Los invasores* (1962), *Mansión de lechuzas* (1957), *Discípulos del miedo* (1958), *Parejas de trapo* (1958), *Niñamadre* (1960), *Esas 49 estrellas* (1962).

E. Guatemala

1. Carlos Solórzano (1922-   ) - *Las manos de Dios* (1957), *El hechicero* (1954), *Los fantoches* (1958), *Los falsos demonios* (1963).

F. El Salvador

    1. Walter Beneke (1928-   ) - El paraíso de los imprudentes (1955), Funeral home (1966).

G. Cuba

    1. José Antonio Ramos - La tembladera.

    2. Luis A. Baralt.

    3. Carlos Felipe.

SEAL OF ARGENTINA

THE THEATRE IN SPAIN

Drama in Spain has a long and rich tradition, with roots going back to the Greek and Roman classics and the rituals of the Catholic Church. The following is an historical outline of the theatre in Spain, arranged chronologically, beginning with the earliest-known dramas in medieval times and concluding with modern Spanish dramatists. The information presented includes brief descriptions of dramatic periods, dramatists' names and dates, titles of plays, and brief critical and explanatory comments.

I. Medieval Origins

A. *Tropos* - additions to the liturgy. Sung by priests and performed in the churches. Represented stages in the life of Christ: Birth, Passion and Resurrection. In the 12th century, tropos were already being performed in the native dialect rather than in Latin.

B. *Autos* - religious presentations moved out of the church into the public squares. The three basic types of autos are: *misterios* - represented stages in the life of Christ; *moralidades* - allegorical in character, represented Faith, Death, Vice, etc., often satirical; *milagros* - miracles of the Virgin or of the saints. Autos were supported by guilds and unions. Staging and sets were minimal or non-existent. Were later divided into *farsas* and *autos*.

Auto de los Reyes Magos - the only surviving auto prior to the 15th century. Probably dates back to the 12th-13th centuries. Only a fragment of 147 lines has survived.

C. *Teatro profano* - contemporary of the religious theatre. No works remain, although references to them can be found. Alfonso X el Sabio denounced them as "los juegos descarnios," for example. Possibly descended from Latin popular comedy.

D. *Teatro escolar* - probably performed in Latin. Originated in the universities and *colegios*.

II. The Fifteenth Century

The history of the theatre between the *Auto de los Reyes Magos* and the works of the fifteenth century is sketchy and incomplete. The theatre was still a very primitive form.

A. Gómez Manrique (1412-1490) - Uncle of lyric poet Jorge Manrique
La representación del Nacimiento de Nuestro Señor (Auto de Navidad)
Lamentaciones fechas por Semana Santa (Mary Magdalene, Mary and Saint John express their grief)

B. Juan del Encina (1469-1529) - Patriarch of the Spanish theatre. Several of his works were performed in Italy. He represented the transition from the Medieval period to the Renaissance. His works include *Eglogas de Navidad*, *Auto de Repelón*, *Égloga de Antruejo*, *Égloga de Filena*, *Zanibardo y Cardonio*.

C. Lucas Fernández (1474-1542) - Disciple of Encina, followed religious tradition. Wrote Auto de la Pasión and several farsas and églogas.

D. Fernando de Rojas - Wrote La Celestina (La comedia de Calisto y Melibea or La tragicomedia); dates back to 1499 or earlier; one of the great masterpieces of Spanish literature; structure is that of drama; thematically universal.

III. The Sixteenth Century

A. First half - Showed influence of the Renaissance. Greater regularity of dramatic structure, new characters, more complex plots, realism.

1. Torres Naharro (?-1531) - Wrote Las reglas de Propalladia - eight comedies based on Horace. Himenea could be considered the prototype of the "capa y espada" adventure plays.

2. Gil Vicente (1465-1536) - Wrote in Portuguese and Spanish; religious plays, tragicomedies, farsas, and comedies including Auto da Visitaçao, Amadís, Don Duardos.

3. Religious drama of the medieval style included Códice de autos viejos and Auto de las cortes de la muerte (Carvajal)

4. Humanistic Theatre - Translations and adaptations of classical works.

a. Francisco Lopez de Villalobos - Anfitrión

b. Hernán Pérez de Oliva - La Venganza de Agamenón (1528)

B. Second half

1. Humanistic Theatre

a. Fray Jerónimo Bermúdez - best tragedy of the period. Nise Lastimosa and Nise Laureada - uses Greek chorus. Both works refer to Inés de Castro.

b. Religious theatre - Spurred by the Counter-Reformation. Shows more religious enthusiasm. Timoneda (1490?-1583) - Filomena.

2. Popular Theatre

a. Lope de Rueda (?-1565) - Imitates Italians, used realism, creator of the entremés. Wrote Eufemia, Armelina, Los engañados.

b. Juan de la Cueva - Used national themes, paved the way for Lope de Vega. Wrote Comedia de la muerte del Rey Don Sancho and Tragedia de los siete Infantes de Lara.

IV. Lope de Vega (Lope Félix de Vega Carpio) - the most prolific Spanish writer with 1,800 comedies and 400 autos. Elements of his style include using 3 acts instead of the classical 5; verse predominates over prose; themes included national ideals, religion, honor, the king. A selected list of his most-read

works includes the following: Fuenteovejuna, Peribáñez, El mejor Alcalde el Rey, El caballero de Olmedo, El castigo sin venganza, El acero de Madrid, El villano en su rincón, Belardo el furioso, El marido más firme, La siega.

V. Disciples of Lope

   A. Tirso de Molina (Fray Gabriel Téllez) (1584-1648). Of his 400 plays, 8 remain including El burlador de Sevilla and El condenado por desconfiado.

   B. Guillén de Castro (1569-1631) - Wrote Las mocedades del Cid, Don Quijote de La Mancha (inspired by Cervantes) and El Conde Alarcón.

   C. Ruiz de Alarcón (1581-1639) - Moral themes. Plays include La verdad sospechosa and Las paredes ven.

   D. Luis Vélez de Guevara (1579-1644) - Wrote Reinar después de morir (about Inés de Castro) and La luna de la sierra.

   E. Antonio Mira de Amescua (1577-1644) - Wrote El esclavo del Demonio.

   F. José de Valdivielso (1562-1638) - Wrote Autos Sacramentales.

   G. Luis Quiñones de Benavente - Wrote El Guardainfantes, an entremés.

VI. Pedro Calderón de la Barca (1600-1681) - theatre in the baroque style. Wrote many works of diverse themes including El Alcalde de Zalamea, El médico de su honra, La dama duende, La vida es sueño.

VII. Disciples of Calderón

   A. Francisco de Rojas Zorrilla (1607-1648) - Wrote Del Rey abajo, Ninguno, Cada cual lo que le toca.

   B. Agustín Moreto (1618-1669) - Wrote El desdén con desdén.

   C. Cubillo de Aragón

   D. Bances Candamo (1661?-1704) - Librettist of the musical play.

VIII. The Eighteenth Century

   A. First 50 years consisted of Calderonian theatre.

      1. Antonio de Zamora (died 1728) - Wrote No hay plaza que no se cumple ni deuda que no se paga (1722).

      2. José de Cañizares - Wrote El Picarillo en España.

   B. Neoclassicism

      1. Nicolás Fernández de Moratín (1731-1780) - Wrote Lucrecia and Hormesinda.

2. Vicente García de la Huerta (1734-1787) - Wrote Raquel (1778).

3. Leandro Fernández de Moratín (1760-1828) - Influenced by Molière. Author of El médico a Palos and La escuela de los maridos.

C. Traditional

1. D. Ramón de la Cruz (1731-1794) - Wrote sainetes including Las castañeras picadas and El fandango del candil.

D. Pre-Romantic

1. Gaspar Melchor de Jovellanos (1744-1811) - Author of El delincuente honrado (1774).

IX. The Nineteenth Century

A. Romanticism

1. Francisco Martínez de la Rosa (1787-1862) - Wrote Aben Humeya and La conjuración de Venecia.

2. El Duque de Rivas (Don Ángel de Saavedra) (1791-1865) - Author of El Moro expósito and Don Álvaro o La fuerza del sino.

3. Antonio García Gutiérrez (1813-1884) - Wrote El trovador and Venganza catalana.

4. Juan Eugenio Hartzenbusch (1806-1880) - Famous especially for Los Amantes de Teruel (1837).

5. José Zorilla (1817-1893) - Continued the Don Juan tradition with his Don Juan Tenorio. Also wrote El zapatero y el Rey and Traídor, inconfeso y mártir.

6. Bretón de los Herreros (1796-1873) - Author of Marcela o cuál de las tres, El pelo de la dehesa and Muérete y veras.

B. Alta Comedia -- Period of Realism

1. Ventura de la Vega (1807-1865) - Wrote El hombre de mundo.

2. Adelardo López de Ayala (1829-1879) - Author of Un hombre de estado and El tejado de vidrio.

3. Manuel Tamayo y Baus (1829-1898) - Wrote Juana de Arco, Virginia, Lo positivo and Un drama nuevo.

4. José Echegaray (1832-1916) - His plays, among them El gran Galeoto and El hijo de Don Juan, earned him the Nobel Prize for Literature in 1904.

5. Ricardo de la Vega -- *La Verbena de la paloma* (1894) is an example of the Popular Theatre style.

X. The Twentieth Century

A. José Martínez Ruiz "Azorín" - Author of *Lo invisible*.

B. Jacinto Benavente (1866-1954) - Gave modern European tone to Spanish drama. For such plays as *La noche del sábado* and *Los intereses creados* he was awarded the Nobel Prize for Literature in 1922.

C. Manuel Linares Rivas (1867-1938) - Wrote *La Garra*, a thesis play.

D. Gregorio Martínez Sierra (1881-1948) - Author of *Canción de Cuna* and *Lirio entre espinas* (1911).

E. Serafín (1871-1938) and Joaquín (1873-1944) Alvarez Quintero - Playwright brothers known for *El patio*, *Mañana de sol* and *Pueblo de mujeres*.

F. Carlos Arniches (1866-1943) - Among his *zarzuelas* and *sainetes* are *El Santo de la Isidra* and *El Puñao de rosas*, *género chico* in style.

G. Pedro Muñoz Seca (1881-1936) - Wrote *La venganza de Don Mendo*.

H. Jacinto Grau (1877-1958) - Author of *El Conde Alarcos* and *El hijo pródigo*.

I. Federico García Lorca (1898-1936) - Influential poet and playwright. Among his plays are *Mariana Pineda*, *La zapatera prodigiosa*, and the widely-read and -performed *Bodas de sangre*, *Yerma*, and *La casa de Bernarda Alba*.

J. Alejandro Casona (1900-1965) - Composer of *La sirena virada*, *Nuestra Natacha*, *La barca sin pescador*, and *La Dama del Alba*.

K. Juan Ignacio Luca de Tena - Known for two plays, *Don José, Pepe y Pepito* and *¿Dónde vas, Alfonso XII*?

L. Enrique Jardiel Poncela - Author of *Angelina o El honor de un brigadier*.

M. Edgar Nevillo - Wrote *El baile*.

N. José López Rubio - Composer of *Celos del aire*.

O. Joaquín Calvo Sotelo - Best known for *La muralla*. Also wrote *El y yo*, *Criminal de guerra* and *La ciudad sin Dios*.

P. Miguel Mihura - Author of *Tres Sombreros de copa*, *Sublime de decepción*, and *Melocotón en Almíbar*.

Q. Antonio Buero Vallejo - Wrote *Historia de una escalera*, *Hoy es fiesta*, and *En la ardiente oscuridad*.

R. Alfonso Sastre - Author of *Escuadra hacia la muerte*, *La mordaza*, and *La cornada*.

TWENTIETH CENTURY AUTHORS IN SPAIN

The following is a list of those who have contributed to and who are continuing to contribute to Spanish letters in the twentieth century.

Dramatists

Among the contemporary playwrights are Alejandro Casona, Enrique Jardiel Poncela, Joaquín Calvo Sotelo, José López Rubio, José María Peman, Antonio Buero Vallejo, Alfonso Sastre.

Essayists and Critics

Eugenio d'Ors (1882-1954), pen name "Xenius," essayist, esthetician, lecturer and critic. Until 1916 he wrote in Catalán; thereafter the bulk of his work appeared in Castilian. Among his works are *Glossari* (1906), *Poussin y el Greco* (1922), *Ecos de los destinos* (1943), *El secreto de la filosofía* (1947).

Salvador de Madariaga (1886-), essayist, historian and diplomat. Historians of Spanish literature consider his critical essays to be his most significant contribution to Spanish literature. Wrote in Spanish, English and French. Among his works are *Shelley and Calderon* (Oxford, 1922), *The Genius of Spain* (Oxford, 1923), *Guía del lector del Quijote* (Madrid, 1926), *Cuadro histórico de las Indias* (Buenas Aires, 1945).

Guillermo de Torre (1900-), essayist, literary and art critic, poet, editor, and translator. The chief theoretician of *ultraísmo* expounded in his *Manifiesto* vertical ultraísta (1920). His collected poems, *Hélices*, were published in 1923. Other works include *Vida y arte de Picasso* (1936), *La aventura y el orden* (1943), *Guillaume Apollinaire: su vida, su obra y las teorías del cubismo* (1946).

Other contemporary essayists and critics are Gregorio Mananon, Pedro Laín Entralgo, Xavier Zubui, José Luis Aranguren, José Ferrater Mora, Julian Marias.

Novelists

Ramón Pérez de Ayala (1881-), novelist, poet and critic. A great master of the novel of ideas, good characterization and novelistic technique. Best known for the novels of his mature period: *Belarmino y Apolonio* (1921), *Luna de miel, luna de hiel* (1923), *Tigre Juan* (1926), *El curandero de su honra* (1926).

Gabriel Miró (1879-1930), impressionistic novelist and short-story writer. His technique is characterized as descriptive rather than narrative. The titles of his best known novels are: *Figuras de la Pasión del Señor* (1916), *Libro de Sigüenza* (1917), *Nuestro Padre San Daniel* (1921), *El obispo leproso* (1926).

Ramón Gómez de la Serna (1891-), extremely prolific author of well over one hundred books. Is a dramatist and a novelist of note, but he excels in a wry, sardonic humor. His greatest invention is the *greguería*, a kind of elusive thought that flashes into his mind and that he expresses in an epigram or aphorism. A sample in English is: "A rainbow is the ribbon that Nature puts on after washing her hair." Founded the famous tertulia at the Café Pombo, Madrid. His novels include El doctor inverosímil, El torero Caracho, El caballero del hongo gris; his biographies include El Greco, Goya, Azorín, Valle-Inclán; his plays include El drama de palacio deshabitado, Los medios seres.

A selected listing of the many modern prose writers in Spain in this century includes Camilo José Cela, Juan Antonio de Zunzunegui, José María Ginerolla, Juan Goylisolo, Luis Romero (Nadal Prize 1951 for La noria), Enrique Azcoaga, Tomás Salvador, Carmen Laforet (Nadal Prize 1944 Nada), Elena Quiroga (Nadal Prize 1950 El viento del Norte), Miguel Delibes (Nadal Prize 1947 La sombra del ciprés es alargada, Premio Nacional de Literatura 1952 Diario de un cazador), José Suarez Carreño (Lope de Vega Prize 1952 Condenados, Nadal Prize 1949 Las últimas horas), Ignasio Agusti, Ignacio Aldecoa, Rafael Sanchez Ferlosco (Nadal Prize 1955 El Jarama), J. L. Martin Descalzo (Nadal Prize 1956 Entre visillos), José Vidal Cadellans (Nadal Prize 1958 No era de los nuestros).

Poets

Jorge Guillén (1893-   ), poet and scholar. One of the most gifted of contemporary Spanish poets although he has published but a single volume of poetry, Cántico, augmented in four successive editions. The 1950 edition contains more than 300 poems.

Rafael Alberti (1902-   ), postmodernist lyric poet. Marinero en tierra was awarded the National Prize for Literature in 1925. The poetry of his later period has been more intimate and spiritual, Entre el clavel y la espada (1941).

Vicente Aleixandre (1900-   ), lyric poet. In 1933 he was awarded the National Prize for Literature for his book of poetry, La destrucción o el amor. The best known of his later works is Sombra del paraíso (1944).

A selected listing of the many contemporary poets includes Gerardo Diego, Juan Larrea, Pedro Salinas, Luis Cernuda, Adriano del Valle, Luis Rosales, Leopoldo Panero, Juan Panero, Luis Felipe Vivanco, Miguel Hernández, Dionisio Ridruejo, Victoriano Cremer, Gabriel Celaya, José Luis Cano, Ernestina de Chapourcin, José Garcia Nieto, German Bleiberg, Vicente Gaos, Rafael Morales, Carlos Bousono, Eugenio de Nora, José María Valverde, Concha Zardoya, José Hierro, Blas de Otero, Ángela Figueroa, Gloria Fuentes, Ramón de Garcisol, Carmen Conde, José Luis Hidalgo, Enrique Diez Canedo, Federico de Onís, Ángel del Río, José Moreno Villa, León Felipe, Juan José Domenchina, Mauricio Bacarisse, Antonio Espina, Ramón de Basterra.

Philosophers and Scholars

Américo Castro (1885-   ), literary historian, critic, romance philologist, editor, professor and lecturer. Among his works on Spanish language and literature are La enseñanza del español en España (1922), El nuevo Diccionario de la Academia Española (1925), Antonio de Guevara (1945).

Samuel Gili y Gaya (1892-   ), linguist, grammarian, lexicographer and literary historian. His principal works are *Curso superior de síntaxis española* and *Tesoro lexicográfico*.

Ángel Valbuena Prat (1900-   ), critic and literary historian. His principal works are *Literatura dramática española* (1930), *La poesía española contemporánea* (1930), *La vida española en la Edad de Oro* (1943), *Historia de la literatura española* (3 volumes, third edition, 1950).

Two other contemporary scholars worthy of note are Manuel García Morente and Joan Corominas.

TWENTIETH CENTURY CHICANO AUTHORS

Novelists

Thomas Rivera, José Antonio Villarreal, Rudolfo Amaya, Rolando Himajose.

Poets

Rodolfo González (author of I Am Joaquin), Miguel Méndez, Tito Villanueva, José Montoya, Ricardo Sánchez, Lorna Dee Cervantes, Orlando Ramírez, Raúl Salinas.

Playwright

Luis Valdéz

Other writers include Sergio Elizondo (author of Perros y Antiperros), Ron Arias and Beatríz Zamora.

TWENTIETH CENTURY LATIN AMERICAN AUTHORS

Writers from the Americas have contributed greatly to Hispanic and world literature in the 20th century. The following is a list of Latin American authors arranged by country. The information presented includes titles of selected works, genres of writing, and brief comments.

MÉXICO

Amado Nervo (1870-1919), the greatest modernist poet of Latin America after Rubén Darío. Selected works: *El bachiller* (1896), a naturalistic novel; *Poemas* (1901); *Serenidad* (1912).

Mariano Azuela (1873-1952), physician and novelist. Awarded the National Prize for Literature in 1949. The chief literary portrayer of the Mexican revolution. *Los de abajo* (1915), his greatest novel, is based on the brutality and corruption of the 1910 Revolution. Other novels: *La luciérnaga* (1932), *Avanzada* (1940).

Martín Luiz Guzmán (1887-   ), novelist, journalist and soldier. *El águila y la serpiente* (1928), *La sombra del caudillo* (1929).

Gregorio López y Fuentes (1895-   ), teacher, journalist, poet and novelist. Awarded the National Prize in 1935 for his novel, *El indio*, in which he portrays the problems of the indigenous population. Other novels: *Campamento* (1931), ¡*Mi General*! (1934).

José Vasconcelos (1882-   ), lawyer, politician, journalist, educator, sociologist and philosopher. *La raza cósmica* (1925) promotes an indigenous culture for Mexico. Best known for his four-volume autobiography (1935-1939) beginning with *Ulises criollo*, followed by *La tormenta*, *El desastre*, and *El proconsulado*.

Carlos Fuentes, awarded the Romulo Gallegos International Prize for Literature by the government of Venezuela in 1977. His most recent book is *Terra Nostra*.

Carlota O'Neill, born in Madrid of a Mexican father. Has published 22 novels, 15 plays, many of them translated into other languages.

María Luisa Mendoza, has published more than 12 books.

Xavier Icaza, Jr., author of *Panchito chapopote*.

Rafael F. Muñóz, author of *Vámonos con Pancho Villa*, *Si me han de matar mañana*, *El hombre malo*.

Nellie Campobello, author of *Cartucho*.

Cipriano Campos Alatorre, author of *Los fusilados*.

José Manuel Puig Cassauranc, author of *Los Juan López Sánchez y López Sánchez de López*.

Enrique González Martínez (1871-1952), poet, physician, professor and diplomat. Received the Avila Camacho award for his poetry in 1946. Selected works: La muerte del cisne (1915), El diluvio de fuego (1938), La apacible locura (1951).

Other Mexican writers include Octavio Paz, Juan Rulfo, José Mancisidor, Francisco Sarquis, Lorenzo Turrent and Alfonso Reyes.

PUERTO RICO

Abelardo Díaz Alfaro (1920-). His first literary success was Terrazo, a series of sketches about life in rural areas of the island of Puerto Rico. Published in 1947, it continues to be a best seller.

Cayetano Coll y Toste (1850-1930), physician, folklorist, historian. Published a work on yellow fever in 1895. Named official historian of Puerto Rico in 1913. One of his collections of traditions and legends of Puerto Rico is Tradiciones y leyendas puertorriqueñas, published in Barcelona in 1928.

CUBA

Enrique Serpa (1899-), one of Cuba's outstanding contemporary writers. Has published two volumes of poetry and several works of literary criticism. His novel Contrabando (1938) won the Ministry of Education prize for its vigorous and colorful description of smuggling off the Cuban coast. Known also for two collections of short stories, Felisa y yo (1937), and Noche de fiesta (1951).

Gonzalo Mazas Garbayo (1904-), physician and author of several medical treatises. His collected verse was published in Las sombras conmovidas (1945). With Pablo de la Torriente Brau he published a collection of twenty-one short stories, Batey: Cuentos cubanos (1930), which present a broad cross-section of Cuban life.

Other modern Cuban writers include Jesús Castellanos, Ramón de Palma y Romay, Carlos M. Trelles, Dulce María Borrero de Luján, Juan Marinello, Felix Lizaso, Fernando Ortiz, José Lezama Lima, Alejo Carpentier, Jorge Manach, historian, Ricardo J. Alfaro, philologist and historian, and José Isaac Fabrega, novelist.

CENTRAL AMERICA

Costa Rica

Important writers include Aquileo Echeverría, poet, author of Concherias; Ricardo Fernández Guardia, historian, author of Cuentos Ticos; Manuel Jesús Jiménez, historia; Joaquín Garcia Monge, writer of short stories; and poets Ricardo Jiménez, Rafael Cardona, Raúl Salazar, and Carlos Luis Sáenz.

El Salvador

Two well-known writers are Joaquín Aragón, poet, and Alberto Masferrer, educator, journalist, poet.

Guatemala

The country's best known author is Miguel Ángel Asturias (1899-1974), winner of the Nobel Prize for literature in 1967. In his novels and short stories Asturias writes of the myths, legends and traditions of the Indians, and protests against social conditions. His masterpiece, *El señor presidente*, unites the two themes of Indian mythology and protest against dictatorships.

Honduras

Two well-known writers are Arturo Mejía Nieto and Rafael Heliodoro Valle.

Nicaragua

Rubén Darío (1867-1916), poet, journalist and essayist, considered Spanish America's greatest poetic genius. Founder and chief exemplar of modernism. His first book of poetry, *Azul*, was published in 1888. Other works include *Cantos de vida y esperanza* (1905), *Poema del otoño y otros poemas* (1910).

Other Nicaraguan writers include Carmen Díaz, Cesario Salinas, Santiago Arguello, Manuel Maldonado, all poets, and Jenaro Juga, historian.

Panamá

Writers include Federico Escobar, poet; Ricardo Miró, poet; and Rodrigo Miró, poet and essayist.

SOUTH AMERICA

Argentina

José Luis Borges (1899-   ), poet, essayist, and writer of short stories. Is classed as an ultraist writer, favoring imagery and metaphor over description and narration. Representative works include *Fervor de Buenos Aires* (1923), *Ficciones* (1941), *Otras Inquisiciones* (1937-1952).

Leopoldo Lugones (1874-1938), poet of many styles including romantic irony, realism, complex moderism. Has exercised a profound influence on the spiritual and intellectual character of Spanish-American letters. Selected works include: *Las montañas de oro* (1897), *Poemas solariegos* (1928), *Romances de Río Seco* (1930).

Bartolomé Mitre (1821-1906), soldier, statesman, historian and poet. Wrote political verses and gaucho ballads (*Rimas*, 1846), published philological works on Indian languages and literature (*Ollantay*, 1881) and histories of South American independence (*Historia de San Martín*, 1871).

Rafael Obligado (1851-1920), poet. Composed patriotic odes, nature lyrics, and Argentine folk legends in verse form, the most famous being *Santos Vega*. His *Poesías completas* was published in 1923.

Manuel Ugarte (1878-), political propagandist, novelist, critic and short-story writer. Known as the creator of the expression "el coloso del norte" in reference to the United States. Chief works include *Cuentos de la Pampa* (1903), *Cuentos argentinos* (1908), *El destino de un continente* (1923).

Manuel Gálvez (1882-), novelist, short-story writer, essayist and biographer. Awarded the National Prize for Literature in 1932. His first novel, *La maestra normal* (1914), was highly acclaimed. Important works include the trilogy, *Escenas de la guerra del Paraguay* (1928-1929), *Escenas de la época de Rosas* (two volumes, 1932-1933), *La noche toca a su fin* (1935).

Enrique Rodríguez Larreta (1875-), novelist and diplomat. Known especially for the historical novel, *La gloria de don Ramiro* (1908).

Benito Lynch (1885-), novelist, outstanding regionalist, excels in descriptions of gaucho types and scenes. His novel *El romance de un gaucho* (1930) is written entirely in gaucho jargon.

Hugo Wast (1883-), pseudonym of Gustavo Martínez Zuviría, novelist. His themes range from historical romance to *criollo* realism. Important works include *Flor de durazno* (1911), *Tierra de jaguares* (1926-1927), *Lo que Dios ha unido* (1945).

Ricardo Güiraldes (1886-1927), poet and short-story writer. Known for blending the gaucho tale with modernistic technique. *Don Segundo Sombra* is a classical story of the pampas (1926).

Alfonsina Storni (1892-1938), schoolmistress and poetess of great sensitivity. Among her chief works are *La inquietud del rosal* (1916) and *Mascarilla y trébol* (1938).

Ricardo Rojas (1882-), poet, professor, literary historian and critic. In 1921 he was awarded the Argentine Grand Prize of Literature for the first four volumes of his monumental *La literatura argentina* (eight volumes, 1924-1925).

Other modern writers include V. Pedro Palacios, Carlos Octavio Bung, José Ingenieros, Luisa Luisi, Ricardo Levene, Emilio Ravignana, Enrique de Gandia, Julio Cortázar and Ernesto Sábato.

Bolivia

Ricardo Jaimes Freyre (1870-1933), poet, editor, professor and statesman. His poems suggest an air of unreality in an imaginary world. His works include *Castalia bárbara* (1899), *Los sueños son vida* (1917), *Poemas completas* (1944).

Other Bolivian writers are Armando Chirveches, Franz Tamayo, and Fernando Díaz de Medina.

Chile

Pablo Neruda (1904-), diplomat, essayist and poet. Awarded the Nobel Prize for literature in 1971. His themes are romantic love and universal despair. Has influenced the development of post-modernist poetry. Works include *Crepusculario* (1919), *Veinte poemas de amor y una canción desesperada* (1924), *Odas elementales* (1954).

Pedro Prado (1886-1952), artist, diplomat, novelist and poet. Awarded a poetry prize in 1935 and the National Literary Prize in 1949. Wrote free verse, poems in prose and symbolic novels. Works include *Los pájaros errantes* (1915), *Alsino* (1920), *Un juez rural* (1924), *Las horas* (1935).

Gabriel Mistral (1889-), pseudonym of Lucila Godoy Alcayaga, poetess. Awarded the Nobel Prize for literature in 1945. One of the great lyrical poets, she expresses love for children, glorification of motherhood, and compassion for the frustrated and the downtrodden. Her poetry is distinctive for its musical quality and great emotional depth. *Sonetos de muerte* appeared in 1915; her best-known collection of poems is *Desolación* (1922).

Eduardo Barrios (1884-), novelist, playwright and short-story writer. In 1946 was awarded the National Award for Literature. Is a master of the psychological novel; many of his heroes succumb to madness. Best-known work is *El hermano asno*.

Vicente Huidobro (1893-1948), poet; wrote in French (*Horizon Carré*, 1917) as well as in Spanish. Founder of the vanguardist movement, *creacionismo*. Works include *Ecos del alma* (1910), *Cagliostro* (1926), *Mío Cid Campeador* (1929), *Temblor de cielo* (1931).

Joaquín Edwards Bello (1888-), journalist and novelist. Awarded the National Literary Prize in 1943. Noted for social compassion. Among his works are *El inútil* (1910), *El roto* (1920), *El chileno en Madrid* (1928), *En el viejo almendral* (1943).

Other Chilean writers include José Toribio Medina, bibliographer; Daniel de la Vega; Amanda Labarca; Inés Echeverria de Larrain, author of *Iris*; Elvira Santa Cruz, author of *Roxana*; Nicanor Parra and José Donaso.

Colombia

José Eustasio Rivera (1889-1928), lawyer, poet and novelist. Painted word-pictures of his native region's tropical beauty in a noteworthy collection of sonnets, *Tierra de promisión* (1921). His *La vorágine* (1924) is considered one of the great American novels of our time.

Germán Arciniegas (1900-), literary historian, critic, sociologist and educator, professor of Spanish at Columbia University, former editor of *El Tiempo* (Bogotá).

Other writers include Rufino José Cuervo, grammarian and philologist; José María Samper, dramatist and poet; Victor M. Londoño, poet; Laureano García Ortiz, historian; and Gabriel García Márquez.

Ecuador

Juan Montalvo (1832-1889), political journalist. Wrote an interesting imitation of *Don Quixote*. Chief works include *Catilinarias* (1880), and *Siete tratados* (1882).

Jorge Icaza (1906-   ), novelist and playwright. Awarded the National Prize of Ecuador for his novel, *En las calles* (1935). *Huasipungo* (1934) presents a starkly realistic picture of Indian life. A recent novel is *Huatrapamushcas* (1948). His plays include *El intruso* (1929) and *Flagelo* (1936).

Other writers include Numa Pompilio Llona, Alejandro Carrio, Jorge Fernández, and Adalberto Ortiz, essayist, poet, novelist, and talented painter.

Paraguay

Modern writers include Alejandro Guanes, poet; Casaccia Biboloni, novelist; Juan Stefanich, essayist; and Juan E. O'Leary, poet.

Perú

Ricardo Palma (1833-1919), short-story writer. Created a new literary genre known as the "tradición," a type of historical sketch or anecdote. These historical anecdotes were published intermittently between 1872 and 1918.

Ciro Alegría (1909-   ), novelist. The three novels for which he is best known all received literary prizes. They are *La serpiente de oro* (1935), *Los perros hambrientos* (1939) and *El mundo es ancho y ajeno* (1941). All portray the life of the Indians in various regions of Perú.

Manuel González Prada (1844-1918), reformer, journalist, and poet. Known for metrical improvisations and revival of ancient and exotic verse forms. Selected works include *Minúsculas* (1901), *Exóticas* (1911).

Enrique López Albújar (1872-   ), jurist and short-story writer. His stories reflect the wild majesty of the Andes and the tragedy of Indian life. His best known works are *Cuentos andinos* (1920) and *Nuevos cuentos andinos* (1937).

Francisco García Calderón (1883-   ), critic, sociologist, diplomat and cultural historian. His cultural study on Perú, *El Perú contemporáneo* (1908), was awarded a French Academy Prize.

José Santos Chocano (1875-1934), poet, teacher, editor, political propagandist, diplomat and adventurer. Wrote essentially romantic poetry against a background of South American life and landscapes. Championed the cause of South American nationalism, opposing North American imperialism. Among his works: *En la aldea* (1893), *Alma América* (1906), *Ayacucho y los Andes* (1925), *Poesías escogidas* (1938).

Clorinda Matto de Turner (1854-1909), novelist. Pioneered in the social thesis novel dealing with the Indian problem. Known especially for her "indianista" novel, *Aves sin nido* (1889).

Other Peruvian authors are Mercedes Rabello de Carbonero, author of *La Consecuencias*, *El conspirador*; César Vallejo, poet, author of *Tugsteno*; Cesar Falcón, author of *Pueblo sin Dios*; Cecilia Bustamente, poetess, author of seven books of poetry; Vargas Llosa, author of *La ciudad y los perros* and *La casa verde*; Hector Valarde, one of the few humorous writers in South America; José Galvéz, poet; Jorge Guillermo Leguia; Raúl Porras; Jorge Basadre; Julio C. Tello; Eduardo Nuñez; José María Arguedas, and José Diez-Canseco.

Uruguay

Horacio Quiroga (1879-1937), great short-story writer. He has two dominant themes, man against nature and man against man. Collections of his stories: *Cuentos de amor, de locura y de muerte* (1917), *Cuentos de la Selva* (1918) and *Anaconda* (1921) in which animals and reptiles are the protagonists, *El salvaje* (1920), *El desierto* (1924).

Javier de Viana (1872-1926), journalist, novelist, writer of short stories. A vigorous and very realistic regional author in the gaucho literature tradition. Among his many volumes of short stories is *Leña seca* (1913).

Juan Zorilla de San Martín (1855-1931), jurist, professor, journalist, diplomat and poet. Known principally for a patriotic ode, *La leyenda patria* (1879), and for his major work, *Tabaré* (1886), a verse epic inspired by a native legend.

Eduardo Acevedo Díaz (1851-1924), political journalist, politician and novelist. A pioneer of the gaucho genre, using indigeneous themes and characters. Wrote all of his works in exile. Among them are *Ismael* (1888), *Nativa* (1890), *Grito de gloria* (1894), *Soledad* (1894).

Carlos Reyles (1868-1938), novelist, lecturer in philosophy and literature at the University of Montevideo. His realistic novels depict gaucho life on the *estancias*: *Beba* (1894), *La raza de Caín* (1900), *El terruño* (1916), *El embrujo de Sevilla* (1922), *El gaucho Florido* (1932).

José Enrique Rodó (1872-1917), essayist and philosopher. Allegorical style. His greatest work was *Ariel* (1900); other works are *Los motivos de Proteo* (1910), *El mirador de Próspero* (1914) and *El camino de Paros* (1918).

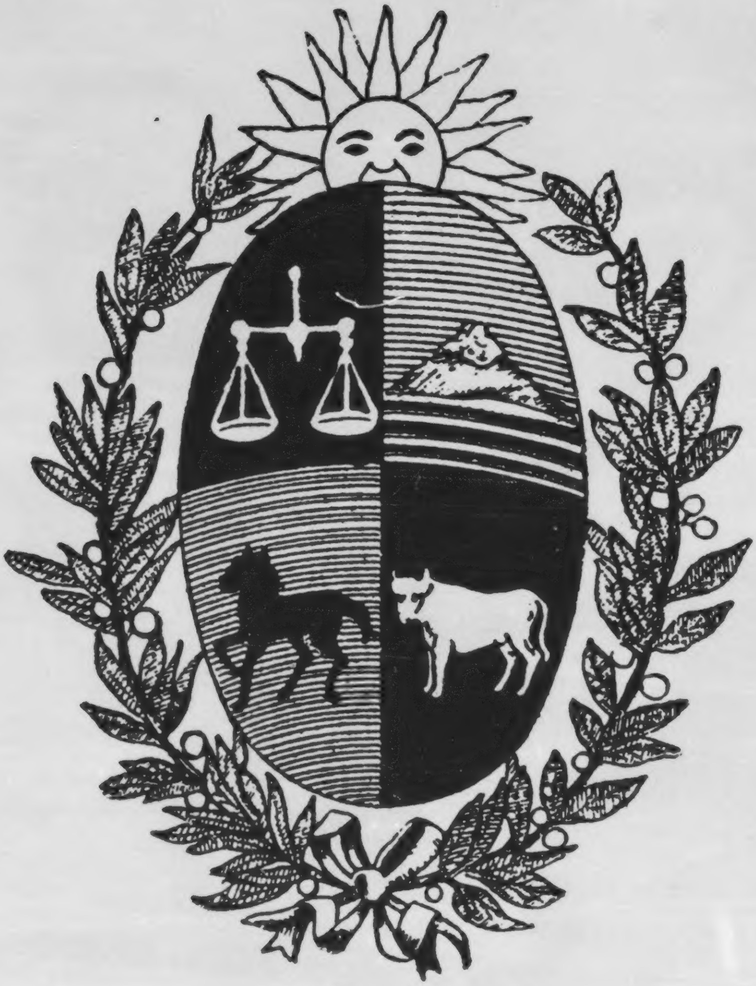
Other Uruguayan writers are Santiago Maciel, poet; Carlos Roxo; and Manuel Bermudez, author of *Las Hermanas Flammary*.

Venezuela

Teresa de la Parra (1895-1936), novelist. Awarded a prize in Paris for the best American novel, *Ifigenia* (1924). Noted principally for fictionalized accounts of childhood experiences amid country surroundings in Venezuela, *Las memorias de Mamá Blanca* (1929).

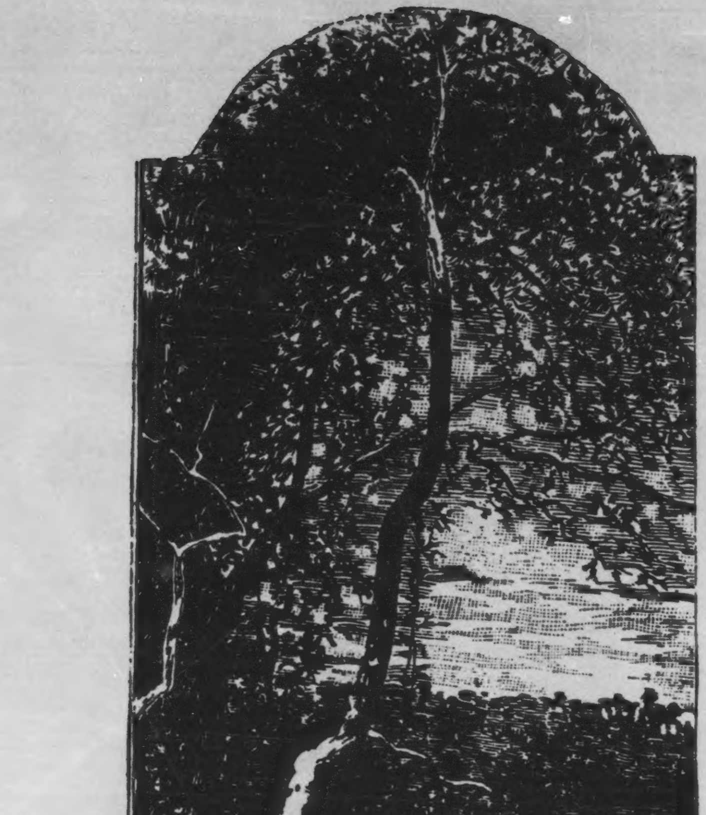
Arturo Uslar Pietri (1906-   ), novelist, literary critic and short-story writer. Author of historical novels, for example *Las lanzas coloradas* (1936). *Barrabás y otros relatos* (1928) is his first volume of short stories; others are *Red* (1936) and *Treinta hombres y sus sombras* (1949).

Rómulo Gallegos Freire (1884-   ), educator, politician, short-story writer and novelist. His masterpiece is Doña Bárbara (1929), a symbolic novel about a "femme fatale" against the background of the Venezuelan llanos. The work has been widely translated.



SEAL OF URUGUAY

CHAPTER 7
WORD GAMES



ADIVINANZAS

1. ¿Qué es lo que te da en la cara y no lo ves? (el viento)
2. Árbol con doce ramas, cada rama cuatro nidos, cada nido siete pájaros, y cada pájaro un apellido. (el año, los meses, las semanas, los días)
3. ¿A qué se parece un esquimal a una serpentina? (a que el esquimal tirita de frío, y la serpentina tirita de papel)
4. En alto vive y en alto mora, y en alto teje la tejedora. (la araña)
5. Cien damas en un prado y todas visten de morado. (la violeta)
6. Una vieja con un solo diente recoge a toda su gente. (la campana)
7. ¿En qué se parece un periódico a una iglesia? (en que tiene columnas)
8. ¿En qué mes hablan menos las mujeres? (en febrero)
9. ¿Qué le dice la cuchara a la gelatina? (No tiembles cobarde.)
10. ¿Qué le dice la taza al azúcar? (Nos encontramos en el café.)
11. Agua pasó por aquí, cate que yo no la vi. (aguacate)
12. ¿Qué cosa es que silba sin boca, corre sin pie, te pega en la cara, y tú no lo ves? (el viento)
13. Verde me crié, rubio me cortaron y blanco me amasaron. (el trigo)
14. Su nombre es de cinco letras...y aunque digan todo el nombre, siempre dirán la mitad. ¿Qué será? (la media)
15. Verde fue mi nacimiento, negra fue mi mocedad, y ahora me visten de blanco cuando me van a quemar. (el cigarrillo)
16. En mi casa somos diez hermanos y cada uno tiene una hermana. Entonces son veinte, ¿no? (once)
17. ¿En qué se parece un tren a una manzana? (que no espera)
18. Grande, muy grande, mayor que la tierra, arde y no se quema, quema y no es candela. (el sol)
19. ¿Qué cosa da todo el mundo pero casi nadie lo acepta? (un consejo)
20. ¿Qué cosas tienen pies, pero no pueden caminar? (una silla/cama/mesa)
21. ¿Qué cosas debemos guardar después de dárselas o otra persona? (una promesa)

22. ¿Qué cosa habla todas las lenguas pero no aprecia ninguna? (un eco)

23. ¿Qué cosa tiene dos cabezas, una cola y cuatro orejas? (un hombre a caballo)

24. ¿Qué cosa va de Madrid hasta Sevilla sin moverse nunca? (un camino)

25. ¿Qué cosa siempre va a llegar pero no llega nunca? (mañana)

26. ¿Qué tiene el mes de diciembre que no tiene ningún otro mes? (la letra D)

27. ¿Qué cosa siempre cae pero nunca se hace daño? (la nieve)

28. ¿Qué cosa tiene ocho pies y canta? (un cuarteto)

29. ¿Qué se pierde facilmente, pero nunca se puede encontrar otra vez? (el tiempo)

30. ¿Qué cosa tiene Ud. que es usada más por otras personas que por Ud. mismo? (su nombre)

31. No tengo hermanos, pero el padre de aquel hombre es el hijo de mi madre. ¿Quién es aquel hombre? (es mi hijo)

32. Un hombre le da a una mujer una cosa que el mismo no tuvo nunca y que nunca va a tener. ¿Qué cosa es? (un esposo)

33. Chiquito como un ratón, cuida la casa como un león. (la llave)

34. Todos preguntan por mí. Yo no pregunto por nadie. ¿Quién soy? (camino)

35. Blanco por dentro, verde por fuera, si quieres que te o diga, espera. (la pera)

36. ¿En qúe se parece un árbol a un libro? (ambos tienen hojas)

COPLAS

La guitarra es de plata:
Las cuerdas de oro:
Y el que está tocando
Vale un tesoro.

*****

La capa del estudiante
Parece un jardín de flores,
Toda llena de remiendos
De diferentes colores.

*****

Cuando yo tenía dinero
Me llamaban don Tomás
Y ahora que no lo tengo
Me llaman Tomás no más.

*****

EL SOL

Para los hombres, para la flor
El sol es vida, luz y calor.
Y el mundo canta con alegría
Cuando el asoma, trayendo el día.

*****

San Isidro Labrador
Pon el agua
Y quita el sol.

*****

Agua, San Marcos,
Rey de los Charcos,
Para mi triguito
Que ya está bonito:
Para mi cebada
Que ya está Granada:
Para mi melón
Que ya tiene flor.

*****

La flor más pequeña mira,
y el poder de Dios admira.

*****

Sevilla para el regalo;
Madrid para la nobleza;
Para tropas Barcelona;
Para jardines, Valencia.

*****

Que llueva, que llueva,
La Virgen de la Cueva,
Los pajaritos cantan
Las nubes se levantan.

*****

Que sí, que no
¡Qué caiga un chaparrón!
Con azúcar y turrón.

*****

Tu cariño y mi cariño
son como dos marineros:
siempre buscando las olas
y siempre metiendo el remo.

*****

LA GUITARRA

La guitarra tiene boca,
tiene boca y sabe hablar:
Solo los ojos le faltan
para ayudarme a llorar.

*****

LA DUDA

Hace tiempo tengo una gran duda;
hay una vaca que jamás saluda.
Pues bien,
Ésta es la duda:
¿Será mal educada o será muda?

*****

CREÁLO O NO

- Lake Titicaca is the highest navigable lake in the world. It is 3,200 square miles in area, 120 miles long and 40 miles wide. It is located 12,508 feet above sea level. Its Indian name means "Boulder of Lead." There are twenty-five islands located in the lake.

- Fierce dogs were trained to fight and help the Spaniards in their exploration and conquest of the New World.

- The Amazon river has its source in the mountains of the Andes. It has more than 1,000 tributaries and is 3,900 miles long. It is the biggest river in the world in terms of volume and discharge. No other part of the earth has a greater variety of plants and animal life, and no stream contains more types of fish.

- The highest known waterfall in the world is Angel Falls located in Venezuela, named after the American pilot (Jimmy Angel) who discovered it in 1937. It falls from Mount Vevil, where the water drops a sheer 3,212 feet into a gorge.

- Francisco Vázquez de Coronado, born in Salamanca in 1510, brought the first sheep to America as meat supply for his expedition. He was the first white man to see the Grand Canyon.

- There are about 300 million people who speak Spanish in twenty Hispanic countries.

- Alexander Hamilton had literary meetings to discuss Spanish literature with Thomas Jefferson. The latter knew Spanish well enough to write letters in the language.

- The title Hidalgo mans "hijo de algo."

- There are 238 places in Colombia named San José.

- The Aztecs built an aqueduct which supplied the purest water to the city of Tenochtitlán. The aqueduct was called Chapultepec.

- Bernardino de Sahagún, Franciscan friar, mastered the language of the Aztecs, Nahuatl, and was the first to record the first Aztec history in Tlatelolco. He compiled twelve books about religion, literature, art, medical practices, job skills, botany, zoology, and mineralogy. The work proved so controversial that it was not published until 240 years later.

- The Aztecs sacrificed between 10,600 and 80,400 people to dedicate the Great Temple. That meant that their priests had to sacrifice four persons at a time continually, from sunup to sundown for four days.

- Buenos Aires, capital of Argentina, has the largest refrigeration plant in the world.

- The first hammocks were made by Brazilian and Peruvian Indians. They were made from the bark of the hammock tree--the Spaniards who came with Columbus learned to use them from the Indians of the West Indies.

- Eight hundred and three mulattoes and three blacks formed the Black Legion which came to the aid of the Yankee cause in the Battle of Savannah. The Legion helped save the retreating French and Continental forces from disaster.

- Three species of frogs known to scientists secrete one of the most deadly substances known to man. The Indians of Central and South America use the substance to poison the tips of their arrows. For the animals the substance is a defense against predators.

- The highest peak in the Western Hemisphere is Aconcagua (22,162 feet) on the boundary between Argentina and Chile.

- Most emeralds, and certainly the best emeralds in the world, are mined at Muzo, near Bogotá, capital city of Colombia.

- The crater of Posas Volcano in Costa Rica is the largest in the world.

- The Dominican Republic occupies two-thirds of the island of Hispaniola, the first land colonized by Europeans in the New World.

- The so-called Panama or Jipijapa hats do not come from Panama. Most are made in Ecuador, where they originated.

- The Republic of Haiti is the only French-speaking member of the Organization of American States.

- The highest standard gauge railroad in the world is the Peruvian Central, which reaches 15,665 feet.

- Volcanic Lake Atitlán, high in the Guatemalan Mountains, is surrounded by twelve picturesque villages. Each village is named for one of the twelve apostles.

- In the tropical forest of Puerto Rico, where tree ferns grow 40 feet high, there are no fire warnings. Abundant rainfall makes fires harder to start than to put out.

- Venezuela derives its name, which means "Little Venice," from the fact that the Indians built their towns in the middle of a lake.

- In the mountain city of Chimaltenango, Guatemala, water from a beautiful fountain flows from one side into the Atlantic, and from the other into the Pacific.

- Average summer and winter temperatures in Puerto Rico differ only about six degrees between 73 and 79F. The highest recorded temperature in San Juan is 94, the lowest 62.

- The only place between Alaska and Cape Horn from which both the Atlantic and Pacific Oceans can be seen is the summit of Costa Rica's Irazú Volcano, 11,322 feet high.

- Despite its small area, El Salvador has about 360 rivers. The Lempa is the largest river emptying into the Pacific Ocean between the Colorado River and Cape Horn.

- Yerba Mate--or Paraguay tea--is to 10,000,000 Latin Americans what coffee is to North Americans or tea to the English.

- The hub of Havana, capital of Cuba, is a 24-carat diamond, set in the Capitol floor from which all distances on the island are measured.

- The Pyramid of the Sun, a religious temple at Teotihuacán near Mexico City, is 210 feet high, covers 11 acres of ground, and is believed to be more than 1,000 years old.

- The Cathedral at Gerona is three times the width of Westminster Abbey, yet it possesses only one nave.

- Fray Bartolomé de las Casas (1475-1566), born in Seville, Spain, went to Santo Domingo in 1502. Known as the "Apostle of the Indies," he symbolizes the fight for human rights. His *Brevísima relación de la destrucción de los indios*" (1552), an accusation of Spanish brutality against the Indians, caused him to be condemned by his countrymen.

- *Zoot Suit*, written by Luis Valdez, is the first Chicano play to reach Broadway.

- The olingo, native to the Americas, comes from the same animal family as raccoons, cacomistles, and coatis. Shy, teddy bear-faced little creatures, they are elusive and very appealing, rarely seen in zoos or even in the wild. The London Zoo displayed the first live olingo in Europe in 1894.

- Trinidad M. Enriquez was the first Cuzco woman to enroll in the University of Cuzco.

- The most primitive types of potato were found on the island of Chiloe, close to Puerto Mott, Chile.

- The piranha's size varies from the size of a man's fist to eighteen inches; and it can weigh up to five pounds. This fish has sharp teeth perfectly aligned to mesh exactly when the powerful jaws close. Twenty species have been discovered; only four species are considered harmful to humans. The piranha is eaten by the Indians as a source of protein.

- Filipino seamen in the *Manila Galleon* brought the first stills to Mexico to make *tuba*, a coconut wine. Later the same stills were used to produce a tequila-like liquor. At the end of the sixteenth century, the Indians in Mexico adopted the stills and used them to render alcoholic drinks. The first distillery was established in Tequila by Pedro Sánchez de Tagle.

- The residents of Santiago Sacatepequez, in Central Guatemala, build gigantic kites to celebrate All Saints' Day, November 1. The men make huge discs of colored paper, stretch them over a bamboo frame, and carry them to the top of a hill whence they are flown as messages to the dead.

- The most important Spanish documentation center for the history of the Americas, in both quantity and quality of documents, is the Central Archives of the Indias in the city of Seville, Spain.

- The National Library is the largest library in Spain, and probably in all the Spanish-speaking countries. Among the most prized manuscripts stored there is the Códice alegría or the Verdadera historia de la conquista de la Nueva España.

- Nicole Maxwell, a Harvard graduate, made a study of plants in the Amazon. She discovered that a plant called Amwebe is used by the Witoto Indians to cure burns without leaving scars.

- Cocoa beans were used for money by the Aztecs.

- Where does the word gringo come from? There are many colorful versions, but the most common is the belief that during the war between the United States and Mexico, 1846-1848, the American troops liked to sing the folksong "Green Grow the Lilacs." When the Mexicans heard them singing the song, they began to say "Green Grow." Later it became gringo.

- The Copaiba tree in Brazil drips diesel fuel in the same way that sugar maple produces syrup. It yields one to five liters of diesel fuel during a two-hour period.

- Alice Bache Gauld, an American who lived most of her life in Spain, published various facts about Columbus in the Boletín de la Real Academia Española including: his crew for his voyage to the New World totaled 89 men, all Spaniards; only four of the seamen had had previous problems with the law.

- In Guatemala there are two young men who can hold a conversation via a two-way whistle. This way of communication was used by early Mayans. The young men can communicate general ideas, or discuss any subject. They use it interchangeably with Spanish.

- Diego Palacio's manual on navigation, Regimiento de las Naos, published in Mexico City in 1587, was the earliest book about navigation written in the New World.

- The first printing press in America was set up in Mexico about 1539, a century before printing began in the English colonies.

- The first university in America was founded in the city of Santo Domingo (Ciudad Trujillo), about 1538. In 1551, two more universities were founded, one in Mexico City and one in Lima. When the first college was started in the English colonies (Harvard, 1636), Latin America already had six universities. In 1585 a literary contest was held in Mexico City in which some 300 poets took part.

- Bartolomé de las Casas was the first priest to be ordained in the New World. He was ordained in Cuba.

- When the Dutch were trading trinkets to the Indians for Manhattan Island, the city of Asunción in the heart of South America was a well-organized community with schools, churches, and literary clubs.
- Moctezuma, king of the Aztecs, drank one hundred cups of chocolate every day.
- The Republic of Honduras grows and exports most of the mahogany wood used in the making of fine furniture.
- Mexican silver accounts for over 40% of the world's output of the metal.
- Nicaragua is the only country in Latin America once ruled by a citizen of the United States, the notorious William Walker.
- The Pacific end of the Panama Canal is 27 miles east of the Atlantic end.
- The greatest depth in the Atlantic Ocean, 30,246 feet, is just north of Puerto Rico.
- The Iguazú Falls, on the common boundary of Paraguay, Argentina, and Brazil, are among the largest in the world.
- El Salvador, smallest country in Central America, is the most densely populated of the American republics.
- Uruguay was the first of the American republics to enact highly progressive social legislation.

FOR THE TEACHER OF SPANISH

Allen and Valette write that "the role of the language teacher is to open the student's eyes to the impact foreign culture has had on American culture a and to make them aware of the diversity that exists around them."[1] The collection of facts printed above contains items illustrating the two kinds of culture that are the concern of the teacher of Spanish: (1) the total of a people's achievements and contributions to civilization and (2) the behavioral patterns or life styles of those people.[2]

The teacher of Spanish can use these facts in many ways to complement and enrich the total language program, to supplement cultural presentations, to motivate students both in and out of the classroom. The following are some specific suggestions for their implementation.

[1] Edward David Allen and Rebecca M. Valette, Modern Language Classroom Techniques: A Handbook (New York: Harcourt Brace Jovanovich, 1972), p. 247.

[2] *Ibid.*, p. 245.

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They can spice up bulletin boards. One or more facts can be written out and can be used as fillers or headings or as borders on bulletin boards. They can serve as captions to photos or illustrations.

The teacher can collect all the geographical facts together that apply to a certain country or region and let them serve as the theme for a lesson on geography, as the opening statement(s) for a lesson, as the lesson itself.

They can spice up language laboratory learning. The teacher can record a fact at the beginning of a drilltape, for example. Or for even more variety, the fact can be recorded as a rest-break between kinds of drills. Finally, questions can be asked about the facts, without giving answers, e.g. "Who drank one hundred cups of chocolate a day?" leaving students to supply answers.

Some of the statements can be xeroxed and assigned to students for further research in Hispanic culture. The short statements may serve as introductions to library papers or may initiate group or club projects.

Students with special interests in other subjects besides Spanish (in mathematics, history, geography, literature, sports, for example) may be motivated to further interest in the language. The following fact, for example, may serve two purposes. Since it is in Spanish, it will test a student's comprehension and may tempt the student who is interested in science to look further into the topic.

> El altiplano boliviano y peruano tienen 3,500 metros de altitud y la presión del oxígeno es la mitad de la existente al nivel del mar. Se descubrió que la gente del altiplano tiene dos litros de sangre menos que los demás habitantes y tienen ocho millones de globulos rojos en lugar de cinco, y su corazón late más lentamente que el de las personas que viven en partes bajas.

Collecting more facts will not prove difficult. Teachers and students can look for fillers in daily newspapers, can summarize from readings in Spanish publications, and can even find more by searching deliberately in libraries.

UN POQUITO DE TODO

PIGGLY WIGGLY

Éste compró un huevito,
Este lo cocinó,
Éste le echó la sal,
Este lo rebulló,
Y éste pícaro, se lo comió.

TO PICK "IT"

Ene, tene, tú, cape, nape, nú, en, bala, dis, saca, en, tis, tus.

Tin, marin, dedo tingüe, cúcara, mácara, títere fue.

A, E, I, O, U, más sabe el burro que tú.

A, E, I, O, U, amiguito del Perú; yo tengo doce años. ¿Cuántos años tienes tú?

SPANISH SAYINGS ABOUT THE MOORS

A más moros, más ganancia. (The bigger the battle, the better the booty.)

A moro muerto, gran lanzada. (Who is afraid of the big, bad wolf?)

Ya no hay moros en la costa. (The coast is clear.)

Hay moros en la costa. (The coast isn't clear.)

Hay moros y cristianos. (There is an argument going on.)

Moros van, moros vienen. (Somebody is seeing things.)

KNOCK, KNOCK

Tan, Tan.
-- ¿Quién es?
-- El tío Juan, el panadero, que viene por el dinero del pan de ayer.

DÍAS DE LA SEMANA

Lunes, martes, miércoles, tres;
Jueves, viernes, sábado, seis;
Domingo, siete.

AN ANSWER TO A SARCASTIC REMARK

Envidia o caridad, o lástima que le da.

LOS MESES

En enero hace frío,
en febrero también,
en marzo hace viento,
en abril está bien.
En mayo hay flores,
en junio el amor,
en julio vacaciones,
en agosto el calor.
En septiembre hay neblina,
en octubre el tronar,
en noviembre tiene lluvia,
y diciembre el nevar.

AN INSULT

Bobo berrietas calzoncillos de bayeta.

VOWEL SOUNDS

When Spanish-speaking first graders are learning the vowel sounds, they sometimes chant this rhyme: Ba, be, bi, bo, bu. El burro sabe más que tú.

LOS DÍAS DE LA SEMANA

El domingo va a la iglesia.
El lunes asiste a la escuela.
El martes toma una lección de música.
El miércoles va al teatro.
El jueves visita a sus amigos.
El viernes sale a paseo.
El sábado hace compras en las tiendas.

LAS TIENDAS DE LA CIUDAD

El panadero hace y vende el pan en la panadería.
El sastre hace y vende los trajes en la sastrería.
El confitero vende dulces en la confitería.
El carnicero vende carne en la carnicería.
El zapatero hace y compone zapatos en la zapatería.
El sombrerero vende sombreros y gorras en la sombrerería.
El frutero vende frutas en un puesto de frutas.
El farmacéutico vende drogas en la farmacia.
La modista hace y vende vestidos para señoras.
El librero vende libros en la librería.

NO OLVIDE NUNCA

El valor del tiempo.
La perseverancia, causa del éxito.
El cariño al trabajo.
La fuerza de carácter.
La influencia del ejemplo.
La economía, base de la riqueza.
El cultivo del talento.
La alegría que conserva la salud.

PLEDGE OF ALLEGIANCE (UNITED STATES)

Juro fidelidad a mi bandera
y a la patria que simboliza;
una nación, indivisible, con
libertad y justicia para todos.

CORO DEL HIMNO NACIONAL DEL PERÚ

Somos libres, seámoslo siempre,
y antes niegue sus luces el sol,
que faltemos al voto solemne
que la Patria al Eterno elevó.

FOLKLORE

Si enero con diciembre
     pasan sin frío,
Cuando viene febrero
     se hiela el río.

LOS POLLITOS

Los pollitos dicen
pío, pío, pío,
cuando tienen hambre,
cuando sienten frío.

La gallina busca
el maíz y el trigo,
y les da sustento,
y les presta ayuda.

Bajo sus dos alas
acurrucaditos,
duermen muy contentos,
todos los pollitos.

AN ELIMINATION RHYME

De tín marín
dedo pingüe
cúcura, mácara,
títere fue.

LOS TRABALENGUAS

Paco, peco, chico rico
Insultaba como un loco
A su tío Federico.
Y éste dijo -- poco a poco
Paco, peco, poco, pico.

Si cien cierras asierran cien cipreses,
Seiscientas sierras asierran seiscientos cipreses.

Tres tristes tigres tragaron tres tazas de trigo.

Erre con erre, cigarro
Erre con erre, barril.
Rápido ruedan los carros
Cargados de azúcar al ferrocarril.

Guerra tiene una parra,
Y parra tiene una perra.
La perra de parra sube
A la parra de guerra.
Guerra coge una porra,
Y pega a la perra de parra,
Y la perra de parra,
Baja de la parra de guerra.

El cielo está encancaranublado.
¿Quién lo encancaranublará?
El que lo encancaranubló
Bien encancaranublador será.

La sucesión sucesiva de sucesos sucede sucesivamente con la sucesión del tiempo.

Pepe Pérez, peluquero, peina pelucas por pocas pesetas y pone peines.

Ni techo, ni choza,
Ni techo la ajena,
Que techo la choza de María Chucena.

En un tosco plato comen tres tristes tigres trigo: un tigre, dos tigres, tres tigres.

Compre poca capa parda, porque el que poca capa parda compra, poca capa parda paga.

El perro de San Roque no tiene rabo, porque Ramón Ramirez se lo ha quitado.

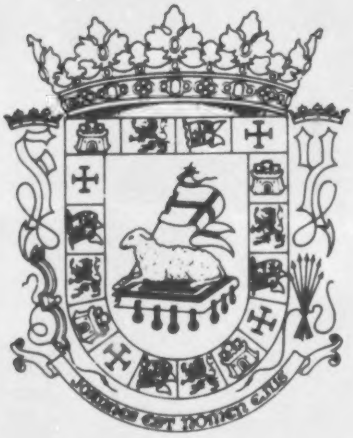
Pedro Pablo Pereira, pobre pintor portugués, pinta paisajes por poco precio.

¿Cómo como? Como, como, como.

Si es así lo que Ud. dice, y usted dice cómo es, ¿cómo dice usted? Así es.

El Arzobispo de Constantinopla se quiere desarzobisconstantinopolizar. El que lo dezarsobisconstantinopolice, un buen dezarsobisconstantinopolitanizador será.

Pablito clavo un clavito
En la cabeza de un calvito
Pablito clavo un clavito.



SEAL OF PUERTO RICO

VERSOS PARA PRONUNCIACIÓN

EL PARDILLO

Éste era el lindo pardillo
Tan manso como galán.
Dulcísimo pajarillo
Que con tierno cantarcillo
Pedía migajas de pan.

.....

Y éste es el leñador
Que vuelve de su labor
Hacha al hombro y leña al brazo,
Y a dar al amo un abrazo
Corre al mastín Salvador.

.....

¿Y en que paró aquel cantar?
--¡Ay! en llegando al hogar
La niña, el viejo y el perro,
Tuvieron que hacerle entierro
Con lágrimas de pesar.

(Selected stanzas; poem by Rafael Pombo)

LA DAMA DEL ALBA -- Acto Primero

Ésta es la tijera
de cortar
el cordón
de liar
el tapón
de tapar
la botella de vino
que guarda en su casa el vecino.

(Selected lines; play by Alejandro Casona)

MANOLO TRESPATINES

This is a cumulative exercise like "The House That Jack Built." The first three components are given here, then the total piece. Finally, the initial words of each component are listed so that teachers can "build up" to the total piece.

Esta es la suegra peleona y malhablada de Manolo Trespatines.

Estos son los nietos gordos y panzudos de la suegra peleona y malhablada de Manolo Trespatines.

Éste es el gato tuerto y sarnoso de los nietos gordos y panzudos de la suegra peleona y malhablada de Manolo Trespatines.

....

Éste es el palo con el cual le pegó el lechero a la vaquita con pulguitas negras de los niñitos flacos y sin dientes del hombre tragaespadas que se llevó a la bellísima barbuda con la cual se casó el policía que le dio con su palo al gato tuerto y sarnoso de los nietos gordos y panzudos de la suegra peleona y malhablada de Manolo Trespatines.

....

Ésta es la suegra . . .

Estos son los nietos gordos . . .

Éste es el gato tuerto . . .

Éste es el policía . . .

Ésta es la bellísima barbuda . . .

Éste es el hombre tragaespadas . . .

Estos son los niñitos flacos . . .

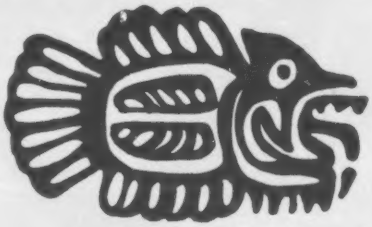
Ésta es la vaquita con pulguitas . . .

Éste es el palo . . .

Y éste es el fin de la historia.

EN LA CIUDAD DE COSTANTINOPLA

En la ciudad de Costantinopla hay una plaza.
En la plaza hay una esquina,
En la esquina hay una casa,
En la casa hay un cuarto,
En el cuarto hay una cama,
En la cama hay una estaca,
En la estaca hay una lora,
En la lora hay una pulga.
La pulga en la lora,
La lora en la estaca,
La estaca en la cama,
La cama en la casa,
La casa en la esquina,
La esquina en la plaza,
La plaza en la ciudad de Costantinopla.



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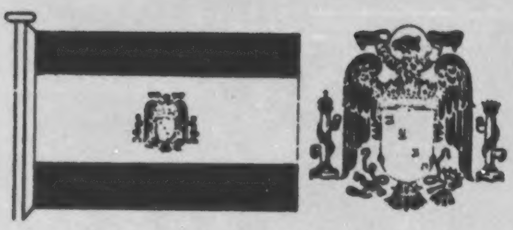
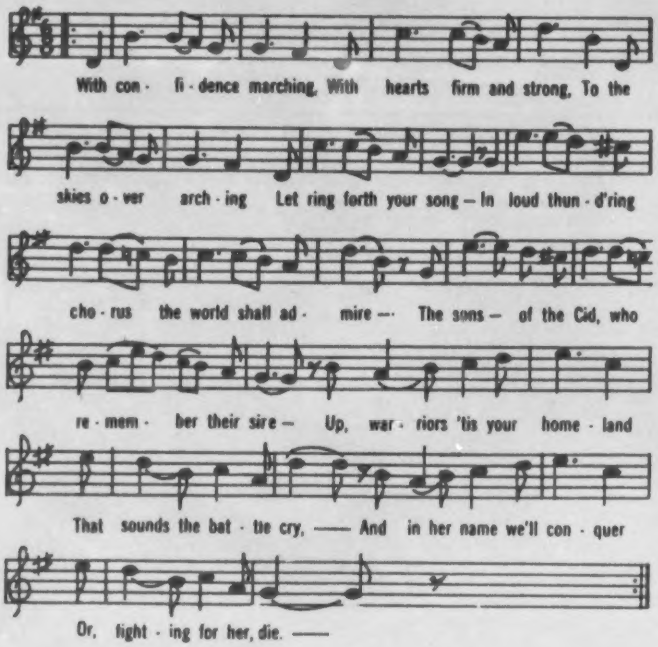
CHAPTER 8

SONGS OF THE HISPANIC WORLD



National Anthem of Spain


With con - fi - dence marching, With hearts firm and strong, To the
skies o - ver arch - ing Let ring forth your song — In loud thun - d'ring
cho - rus the world shall ad - mire — The sons — of the Cid, who
re - mem - ber their sire — Up, war - riors 'tis your home - land
That sounds the bat - tle cry, —— And in her name we'll con - quer
Or, fight - ing for her, die. ——

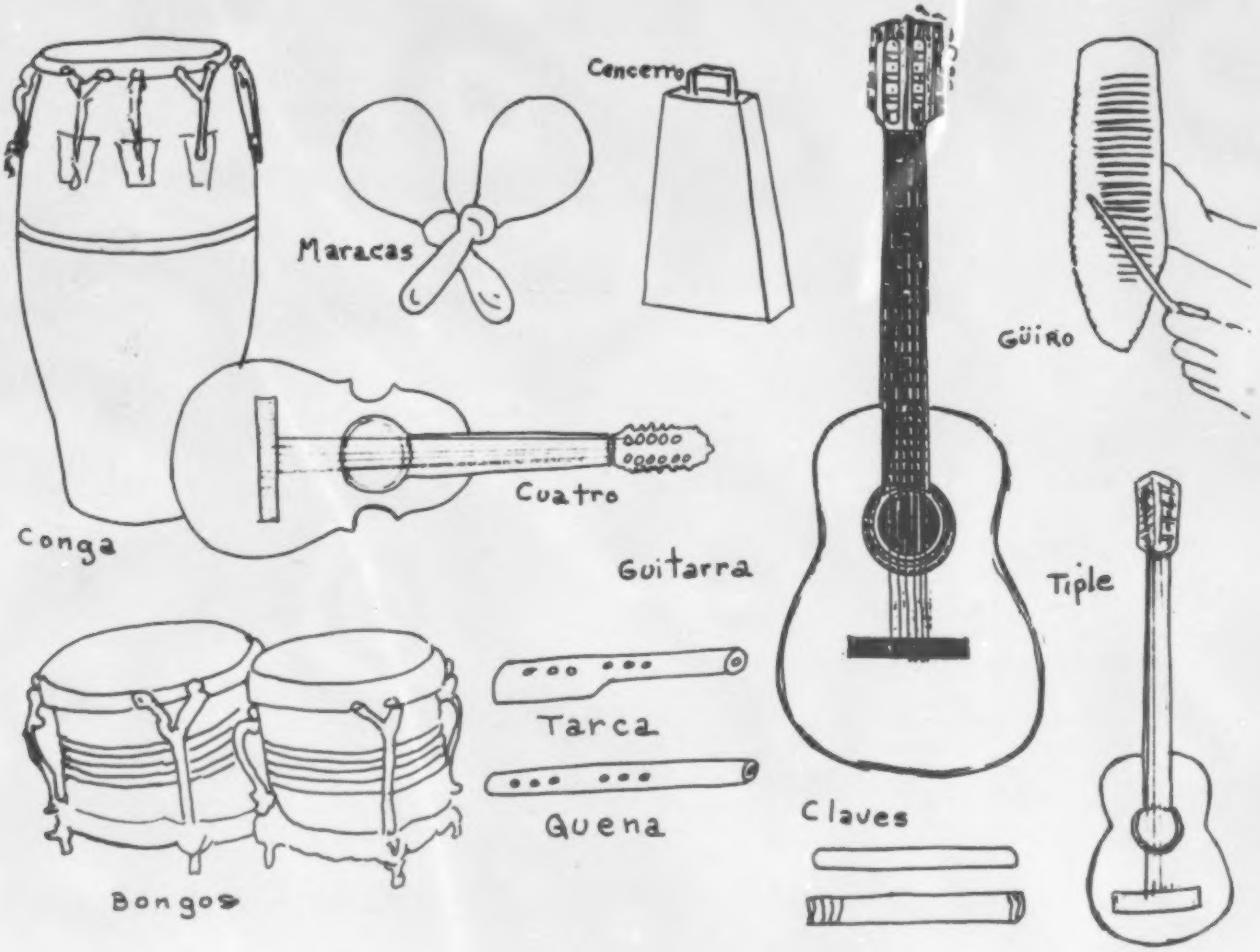
INTRODUCTION

Spain has a long history of music, beginning with the earliest inhabitants, and enriched by the various peoples who came from three continents--Asia, Africa, and Europe.

Spaniards brought their music to the New World, where it underwent many new changes because of contributions from the indigenous populations.

Folk songs relate to everyday life, and it is small wonder that love, girls and boys, shepherds, and Christmas carols (Villancicos) play a prominent part in the songs selected for inclusion here.

When singing in Spanish, remember that the final vowel and the initial vowel are standardly elided.


Cencerro
Maracas
Güiro
Cuatro
Conga
Guitarra
Tiple
Tarca
Quena
Claves
Bongos

FUM FUM FUM
VEINTE CINCO DE DICIEMBRE[1]

Veinte cinco de diciembre
Fum, Fum, Fum.
Veinte cinco de diciembre
Fum, Fum, Fum.
Nacido ha por nuestro amor
El Niño Dios, el Niño Dios
Hoy de la virgen María
En esta noche tan fría
Fum, Fum, Fum.

Pajaritos de los bosques
Fum, Fum, Fum.
Pajaritos de los bosques
Fum, Fum, Fum.
Vuestros hijos de coral
Abandonad, abandonad
Y formad un muelle nido
A Jesús recién nacido
Fum, Fum, Fum.

YA DICIEMBRE EL MES GLACIAL

Ya diciembre el mes glacial
se va confundido.
Y alegre llega abril,
de flores vestido.
Cuando en un jardín de amor
nace una divina flor
de una ro-, ro-, ro-,
de una -sa, -sa, -sa
de una ro-, de una -sa
de una rosa bella
pura y tierna es ella.

Nuestro primer padre
quien sumió al mundo.
En la densa oscuridad
y el dolor profundo.
Más las nieblas disipó
y triunfante el sol nació
de una be-, be-, be-,
de una -lla, -lla, -lla,
de una be-, de una -lla
de una bella aurora
que al cielo enamora.

LOS PASTORES

Ya se van los pastores
a la Extremadura:
Ya se queda la tierra
triste y oscura:

Ya se van los pastores
Ya se van marchando.
Más de cuatro zagalas
Quedan llorando.

Ya se van los pastores
hacia la manada.
Ya se queda la sierra
triste y callada.

VILLANCICOS
PIDIENDO POSADA

Afuera
En nombre del cielo
Os pido posada
Pues no puede andar
Mi esposa amada.

Afuera
Venimos rendidos
desde Nazaret,
Yo soy carpintero
de nombre José.

Adentro
Aquí no es mesón
sigan adelante.
Yo no debo abrir,
No sea algún tunante.

Adentro
¿Eres tú José?
¿Tu esposa es María?
Entren, peregrinos,
no los conocía.

---

[1] For more Christmas songs, see pages 363

VAMOS PASTORCITOS

Vamos pastorcitos,
Vamos a Belén,
Que ha nacido el Niño,
El Niño Manuel.
El aguinaldillo, Señora, por Dios,
Que venimos cuatro y entraremos dos.

VENID, FIELES TODOS
(O Come All Ye Faithful)

Venid, fieles todos
a Belén marchemos,
De gozo triunfantes
Henchidos de amor.
Al Rey de los cielos
Todos adoremos.
Vengamos, adoremos,
Vengamos, adoremos,
Vengamos, adoremos
A nuestro Señor.

LOS PASTORES DE BELÉN

Los pastores de Belén
todos van a buscar leña,
para calentar al niño
que nació en la Nochebuena.

Coro:
Brincan y bailan los peces en el río
Brincan y bailan de ver a Dios nacido.
Brincan y bailan los peces en el agua
Brincan y bailan de ver nacer el alba.

La virgen lava pañales
y los tiende en el romero.
Y los pajaritos cantan,
y el agua pasa corriendo.
Coro:

UN VILLANCICO DE MÉXICO
AL ARRURRU

Al arrurru, niño chiquito,
Duérmese ya, mi Jesusito.
Del elefante hasta el mosquito,
Guarden silencio, no hagan ruido
Al arrurru, niño chiquito,
Duermese ya mi Jesusito.

A LA NANITA NANA

Coro:
A la nanita nana,
Nanita ea, nanita ea,
Mi Jesús tiene sueño,
Bendito sea, bendito sea.

Fuentecillo que corres,
clara y sonora,
Ruiseñol que en la selva
cantando lloras,
callad mientras la cuna se balancea.
A la nanita nana, nanita ea.

Yo no sé que es eso,
Niño del alma,
Más pues esa sonrisa
mis penas calma
Sigue, sigue soñando
mi dulce Dueño,
Sin que nada te ahuyente
tan dulce sueño.

LAS BARBAS DE SAN JOSÉ

San José al Niño Jesús
un beso le dió en la cara,
Y el Niño Jesús le dijo:
"Que me pinchas con la barba."

Coro:
Pastores, venid,
Pastores, llegad,
a adorar al Niño,
que ha nacido ya.

Oiga usted, señor José,
No le arrime usted la cara,
Que se va a asustar el Niño
Con esas barbas tan largas.
Coro:

Las barbas de San José
El Niñito acariciaba
Y el Santo se sonreía
Cuando de ellas le tiraba.
Coro:

LAS CHIAPANECAS

Cuando la noche llegó (clap hands)
Y con su manto de azul (clap hands)
El blanco rancho cubrió (clap hands)
Alegre el baile empezó. (clap hands)

Coro:
Baila, mi Chiapaneca,
Baila, baila con garbo,
Baila suave rayo de luz.
Baila, mi Chiapaneca,
Baila, baila con garbo
Que en el baile reina eres tú
Chiapaneca gentil. (clap hands)

NARANJA DULCE

Naranja dulce, limón partido,
dame un abrazo que yo te pido.
Toca la marcha, mi pecho llora,
Adios, señora, ya me voy.

EL TORTILLERO

Noche oscura, nada veo,
pero llevo mi farol.
Por tus puertas voy pasando,
y cantando con amor.
Más voy contando
con harta pena. ¿Quién compra
Mis tostaitas?
Tortillas buenas.

Bella ingrata. No respondes
a mi grito placentero
Cuando paso por tu casa,
pregonando el tortillero.
Más voy cantando
con harta pena. ¿Quién compra
Mis tostaitas?
Tortillas buenas.

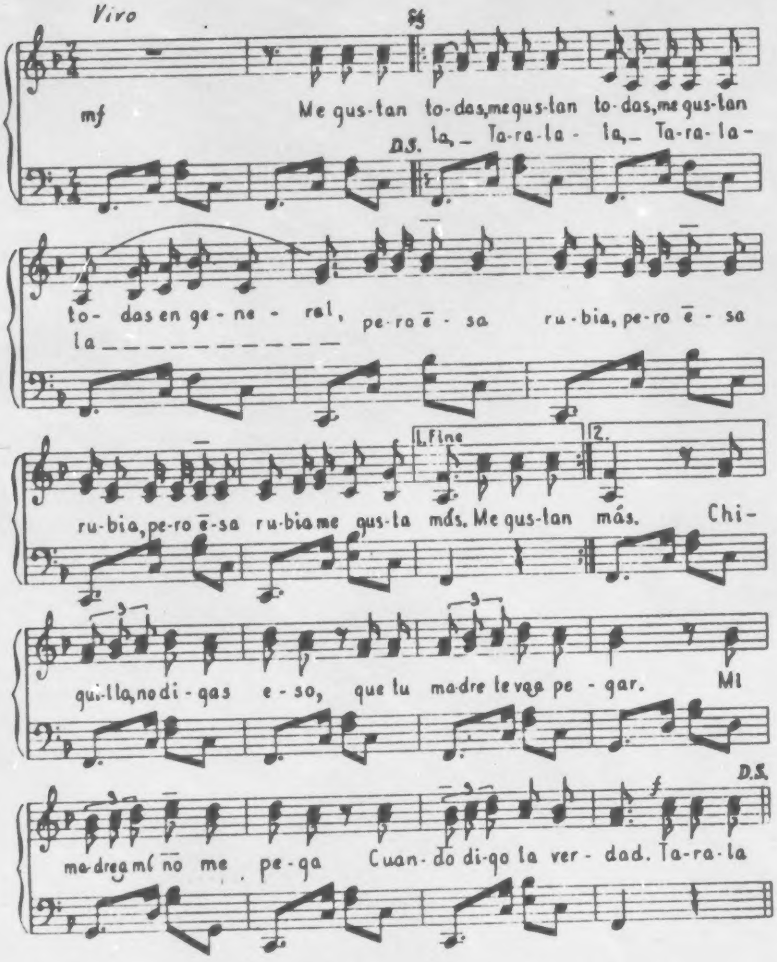
Ya me voy a retirar
con mi canasto y farol.
Sin tener tu compasión,
de este pobre tortillero,
Mas voy cantando
con harta pena. ¿Quién compra
Mis tostaitas?
Tortillas buenas.

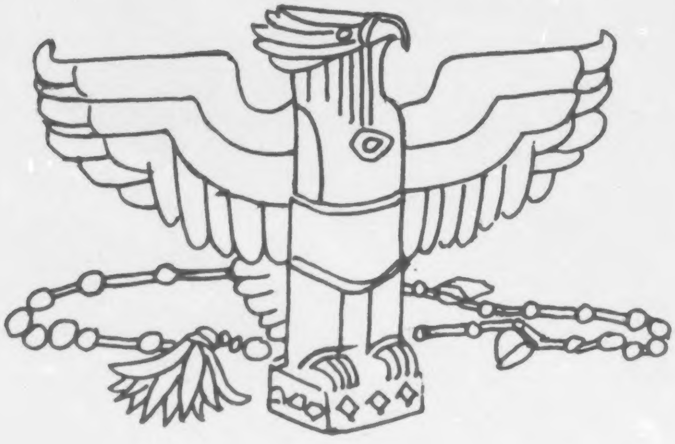
ME GUSTAN TODAS

Me gustan todas, me gustan todas,
Me gustan todas en general;
Pero esa rubia, pero esa rubia,
Pero esa rubia me gusta más.

Chiquillo, no digas eso
Que tu madre te va a pegar.
Mi madre a mí no me pega
Cuando digo la verdad.

Tra la la la la, tra la la la la
Tra la la la la, tra la la la la
Pero esa rubia, pero esa rubia
Pero esa rubia me gusta más.


Vivo
mf
Me gus-tan to-das, me gus-tan to-das, me gus-tan
D.S. la, _ Ta-ra-la - la, _ Ta-ra-la-
to- das en ge-ne-ral, pe-ro ē-sa ru-bia, pe-ro ē-sa
la
ru-bia, pe-ro ē-sa ru-bia me gus-ta más. Me gus-tan más. Chi-
1. Fine
2.
qui-lla, no di-gas e-so, que tu ma-dre te va a pe-gar. Mi
ma-dre a mí no me pe-ga Cuan-do di-go la ver-dad. Ta-ra-la
D.S.



LA FIESTA DE SAN FERMÍN

Uno de enero, dos de febrero
tres de marzo, cuatro de abril,
cinco de mayo, seis de junio
siete de julio, San Fermín.

A Pamplona hemos de ir
con una media, con una media,
A Pamplona hemos de ir
con una media y un calcetín.
A Pamplona hemos de ir,
¿Quién ha roto la pandereta?
A Pamplona hemos de ir
el que la ha roto la pagará.

NIÑAS HERMOSAS

Niñas hermosas, ¿para dónde van?

Buen zapatero, vamos a jugar.

Niñas hermosas, los zapatos romperán.

Buen zapatero, ud. los compondrá.

Niñas hermosas, ¿cuánto pagarán?

Buen zapatero, un beso por el par.

PALOMITA BLANCA

Palomita blanca, copetico azul,
llévame en tus alas a ver a Jesús.
Ay, mi palomita, a quien yo adoré,
viéndose con alas me besó y se fue.
Ay, mi palomita. ¿No la ha visto ud.?
El me contestó, con mucho dolor.
Y su palomita no la he visto yo.
Me subí a una torre a ver la pasar,
Como no pasó me puse a llorar.

ALLÁ EN EL RANCHO GRANDE

Allá en el rancho grande
allá donde vivía
había una rancherita
que alegre me decía,
que alegre me decía:
Te voy a hacer tus calzones
como los usa el ranchero;
Te los comienza de lana,
te los acabo de cuero.

CARMEN CARMELA

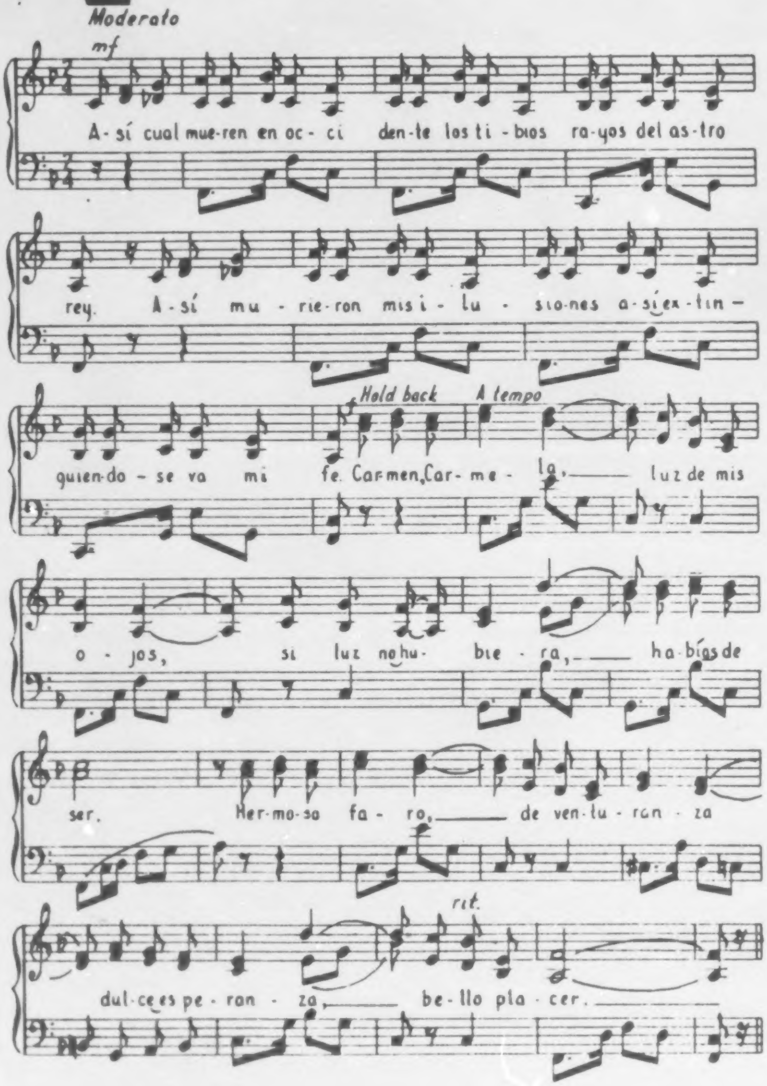
Así cual mueren en occidente
los tibios rayos del astro rey;
así mueren mis ilusiones,
así extinguiéndose va mi fe.

Carmen Carmela, luz de mis ojos,
si luz no hubiera, habías de ser.

Perla preciosa de mis amores,
que son flores junto a tí
Yo las contemplo una por una
y no hay ninguna igual a tí.

Coro: Carmen Carmela . . .

CARMEN CARMELA


Moderato
mf
A-sí cual mue-ren en oc-ci den-te los ti-bios ra-yos del as-tro
rey. A-sí mu-rie-ron mis i-lu-sio-nes a-sí ex-tin-
guien-do-se va mi fe. Car-men, Car-me-la, luz de mis
Hold back
A tempo
o-jos, si luz no hu-bie-ra, ha-bías de
ser. Her-mo-so fa-ro, de ven-tu-ran-za
dul-ce es-pe-ran-za, be-llo pla-cer.
rit.

CIELITO LINDO

De la Sierra Morena,
Cielito lindo, vienen bajando
un par de ojitos negros,
cielito lindo, de contrabando.

Coro:
Ay, ay, ay, ay,
Canta y no llores.
Porque cantando se alegran,
cielito lindo, los corazones.

De tu casa a mi casa,
cielito lindo, no hay más que un paso,
Y ahora que estamos solos,
Cielito lindo, dame un abrazo.
Coro:

Ese lunar que tienes,
cielito lindo, junto a los labios,
no te lo des a nadie,
cielito lindo, que a mí toca.
Coro:

LAS MAÑANITAS

Estas son las mañanitas
que cantaba el Rey David,
Y a las muchachas bonitas
se las cantaba así.

Coro:
Despierta, mi bien, despierta,
mira, que ya amaneció.
Ya los pajaritos cantan
ya la luna se metió.

¡Qué bonitas mañanitas!
parece que va a llover.
Así estaba la mañana
cuando te empecé a querer.
Coro:

Amapolita adorada
de los llanos de Tepic
si no estás enamorada,
enamórate de mí.
Coro:

LOS DIEZ PERRITOS

:Yo tenía diez perritos:
Y uno se cayó en la nieve.
Nada más me quedan nueve
nueve, nueve, nueve, nueve.

:De los nueve que tenía:
Uno se somió un bizcocho.
Ya no más me quedan ocho
ocho, ocho, ocho, ocho.

:De los ocho que tenía:
uno se golpeó la frente.
Ya no más me quedan siete
siete, siete, siete, siete.

:De los siete que me quedan:
uno se quemó los pies.
Ya no más me quedan seis,
seis, seis, seis, seis.

:De los seis que tenía:
uno se escapó de un brinco.
Ya no más me quedan cuatro,
cuatro, cuatro, cuatro, cuatro.

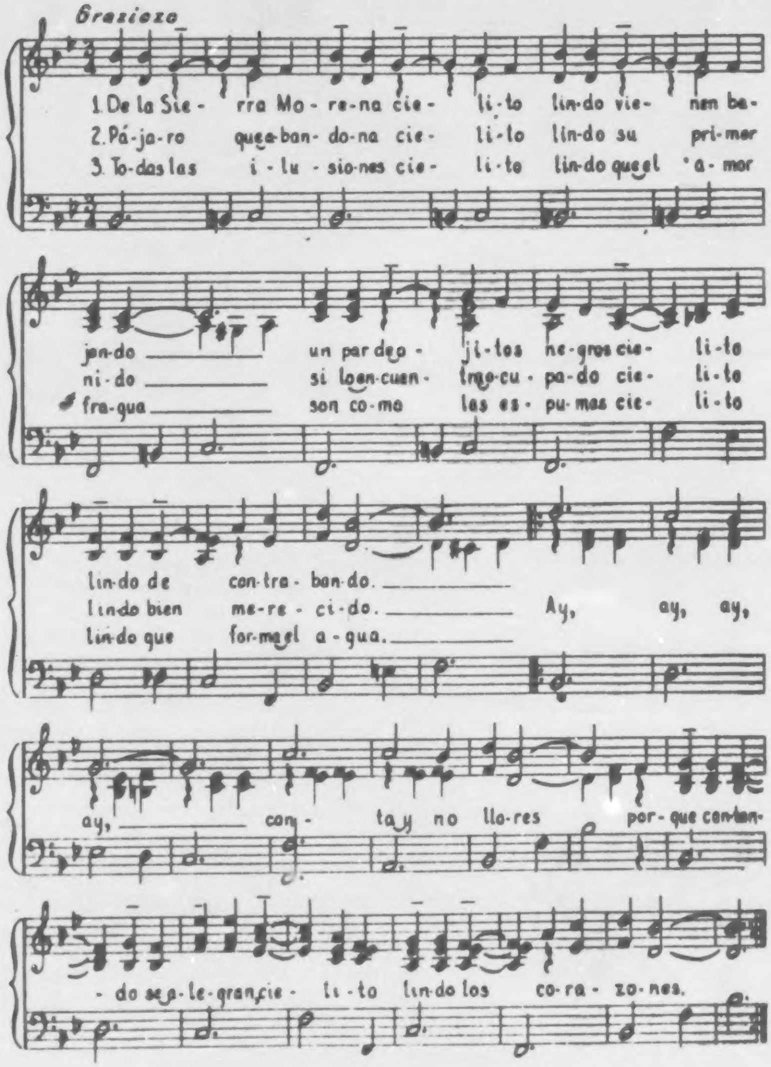
:De los cuatro que tenía:
uno se cayó al reyes.
Ya no más me quedan tres,
tres, tres, tres, tres.

:De los tres que tenía:
uno sufrió de la tos.
Ya no más me quedan dos,
dos, dos, dos, dos.

:De los dos que tenía:
uno se murió de ayuno.
Ya no más me queda uno,
uno, uno, uno, uno.

:Y del uno que tenía:
uno se quemó los pies.
Ya no más me queda nada,
nada, nada, nada, nada.

CIELITO LINDO


Grazioso
1. De la Sie- rra Mo- re-na cie- li-to lin-do vie- nen ba-
2. Pá-ja-ro que-a-ban- do-na cie- li-to lin-do su pri-mer
3. To-das las i - lu - sio-nes cie- li-to lin-do que-el a-mor
jan-do un par de-o- ji-tos ne-gros cie- li-to
ni-do si lo-en-cuen- tra-o-cu- pa-do cie- li-to
fra-gua son co-mo las es- pu-mas cie- li-to
lin-do de con-tra - ban-do.
lin-do bien me-re - ci-do.
lin-do que for-ma-el a - gua.
Ay, ay, ay,
ay, can- ta y no llo-res por- que can-tan-
- do se-a-le-gran cie- li-to lin-do los co-ra- zo-nes.

CANTO DE ROMERÍA

Eres alta y delgada, como tu madre,
Morena salada, morena salada,
como tu madre.
Bendito sea la rama que al tronco
sale,
Morena salada, morena salada,
que al tronco sale.

Eres como la rosa de Alejandría,
Morena salada, de Alejandría.
Colorada de noche, blanca de día,
Morena salada, morena salada,
blanca de día.

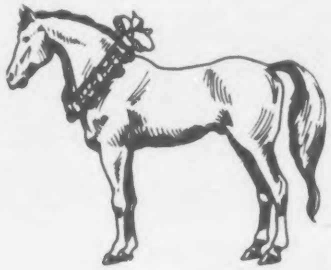
Toda la noche estoy, Niña, pensando en tí,
Yo de amores me muero desde que te vi,
Morena salada, morena salada,
desde que te vi.

UNA CANCIÓN PARA LA ROMERÍA DE NUESTRA SEÑORA DEL ROCÍO

Coro:
Doce cascabeles lleva mi caballo
por la carretera.
Y un par de claveles al pelo
prendidos,
lleva mi romera.

Y la carreta que va delante
mil campanillas lleva sonando.
Y hasta las ruedas hacen su canto
Porque los ejes van repicando.
Coro:

Parrol cubierto con arrayanes,
todo el cielo de Andalucía.
Por pobres que sean mis alzanes,
que no hay carreta como la mía.



LA BAMBA

Para bailar la bamba,
para bailar la bamba,
Se necesita una poca de gracia,
Una poca de gracia y otra cosita.

Coro:
Y arriba y arriba
Y arriba y arriba, y arriba iré.
Yo no soy marinero, yo no soy
marinero
Por tí seré, por tí seré, por tí
seré.

La mujer que yo quiero
la mujer que yo quiero,
Es una morena porque baila la bamba.
Porque baila la bamba que es cosa
buena.

Coro:
Y arriba y arriba
Y arriba y más arriba, y arriba voy,
Yo no soy marinero, yo no soy
marinero,
Por tí lo soy, por tí lo soy.

La mujer que yo quiero,
la mujer que yo quiero
Si es mexicana porque baila la bamba.
Porque baila la bamba vercruzana.

Coro:
Y arriba y arriba,
y arriba y riba, y arriba iré,
Yo no soy marinero, yo no soy
marinero
Por tí seré, por tí seré, por tí
seré.

¡Ay! Te pido, te pido.
¡Ay! Te pido, te pido de corazón
Que se acabe la bamba,
Que se acabe la bamba y venga otro son.

Coro:
Y arriba y arriba,
y arriba y arriba, y arriba iré,
Yo no soy marinero, yo no soy
marinero
Por tí seré, por tí seré, por tí
seré.

CANCIONES DE CUMPLEAÑOS

Felicidades a tí
  en tu día feliz.
Felicidades, _______________
Felicidades a ti.

o

Qué los cumple feliz,
Qué los cumple feliz,
Qué los cumple, qué los cumple,
Qué los cumple feliz.

ARROZ CON LECHE

(Muchachos)
Arroz con leche, me quiero casar
con una señorita que sepa bailar,
que sepa coser, que sepa planchar,
que sepa abrir la puerta para ir a
  jugar.
Con ésta sí, con ésta, no.
Con esta señorita me casaré yo.

(Muchachas)
Yo soy la viudita, la hija del Rey.
Me quiero casar y no hallo con quien.
Contigo, sí, contigo, no,
Contigo, mi vida, me casaré yo.

(Muchachos)
Arroz con leche, me quiero casar
con una viudita de la capital
que sepa coser que sepa bordar,
que ponga la mesa en su santo lugar.

FRAY FELIPE
(round)

Fray Felipe, Fray Felipe,
¿duermes tú? ¿duermes tú?
toca la campana, toca la campana.
¡Tan, tan, tan, tan, tan, tan!

LA CUCARACHA[1]

Coro:
La cucaracha, la cucaracha,
ya no quiere caminar,
Porque no tiene, porque le falta
dinero para gastar.

Una cucaracha pinta
le dijo a una colorada:
Vámonos para mi tierra
a pasar la temporada.
Coro:

Todas las muchachas tienen
en los ojos dos estrellas:
Pero las mexicanitas
de seguro son las más bellas.
Coro:

Para sarapes, Saltillo,[2]
Chihahua para soldados;
para mujeres, Jalisco,[3]
para amar toditos lados.
Coro:

Una cosa me da risa,
Pancho Villa sin camisa.
Ya se van los carrancistas,
porque vienen las villistas.
Coro:

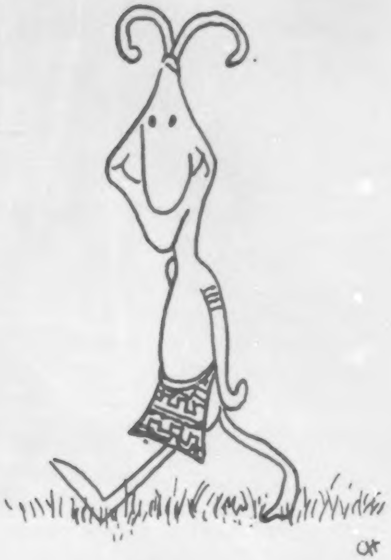
Una vieja y un viejito
se cayeron en un pozo.
Y la vieja le cecía,
Ay, que baño tan sabroso.
Coro:

---

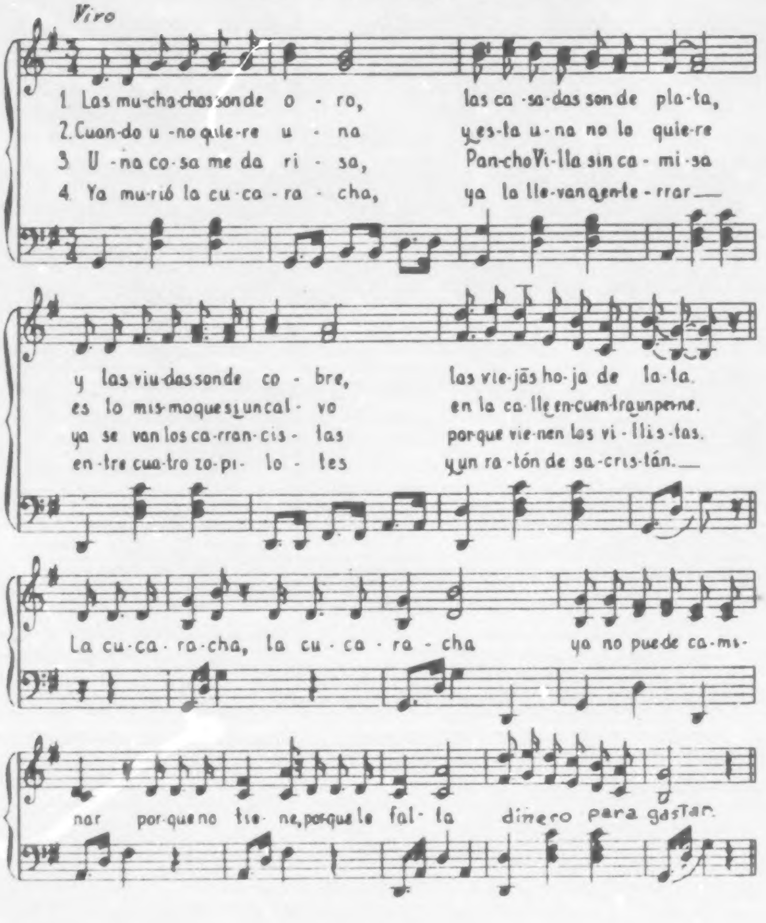
[1] This is a political song. Pancho Villa, the leader, was sometimes referred to as the Cucaracha because of his ability to disappear quickly. The first modern hero with "charisma," Villa was the opponent of Carranza.

[2] capital of the state of Coahuila, famous for its sarapes, gorgeous bright colors.

[3] a state, capital, Guadalajara.



LA CUCARACHA


Vivo
1. Las mu-cha-chas son de o - ro,
2. Cuan-do u - no quie-re u - na
3. U - na co-sa me da ri - sa,
4. Ya mu-rió la cu-ca - ra - cha,
las ca - sa-das son de pla-ta,
y es-ta u-na no lo quie-re
Pan-cho Vi-lla sin ca - mi-sa
ya la lle-van a en-te - rrar
y las viu-das son de co - bre,
es lo mis-mo que si un cal - vo
ya se van los ca-rran-cis - tas
en-tre cua-tro zo-pi - lo - tes
las vie-jas ho-ja de la-ta.
en la ca-lle en-cuen-tra un pei-ne.
por-que vie-nen los vi - llis-tas.
y un ra-tón de sa-cris-tán.
La cu-ca - ra-cha, la cu - ca - ra - cha
ya no pue-de ca-mi-
nar por-que no tie- ne, por-que le fal- ta dinero para gastar.

LA TARARA

Tiene la Tarara un vestido blanco
Que solo se pone en el Jueves Santo.

Coro:
La Tarara sí,
La Tarara no,
La Tarara, niña, que la bailo yo.

Tiene la Tarara
unos pantalones
que de arriba abajo
todos son botones.
Coro:

Dice la Tarara
que no tiene novio,
debajo la cama
tiene a San Antonio.
Coro:

Dice la Tarara
que no bebe vino,
debajo la cama
tiene tres cuartillos.
Coro:

PATITO, PATITA

La Patita
   Patito, patito
   color de café,
   si Ud. no me quiere,
   pues, luego ¿por qué?
   Ya no se presuma
   que al cabo yo sé,
   que Ud. es un patito
   color de café.

El Patito
   Me dijo que sí,
   ya luego que no:
   Era una patita
   como todas son.

El fin
   La pata voló
   y el pato también.
   A nunca y jamás
   a los dos encontré.

LOS NIÑOS EN ESPAÑA CANTAN
(May be sung as a two part round)

1. Los niños en España cantan
   cantan en Japón
2. Los pajaritos cantan cantan
   todos su canción.

ADIÓS AMIGOS
(May be sung
as a three part round)

1. Adiós, amigos, que duerman muy
   bien,
2. que vengan los ángeles para
   quedar.
3. ¡Adiós, adiós, adiós, adiós!

DUERME PRONTO
(May be sung as a two part round)

1. Duerme pronto, niño mío,
   duerme pronto y sin llorar
2. que estás en los brazos de tu
   madre que te va a cantar.

FRAY MARTÍN
(A three part round)

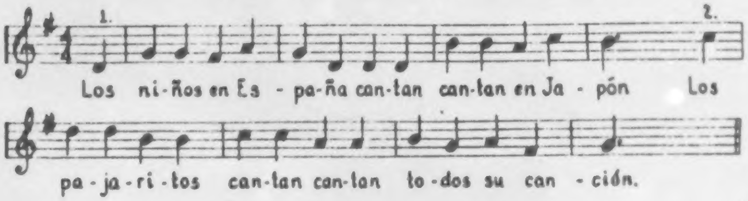
1. Fray Martín al campanario
2. Sube y toca la campana
3. ¡Tan! ¡Tan! ¡Tan! ¡Tan!

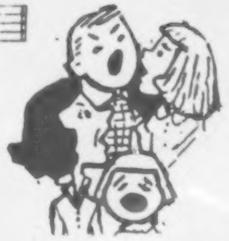
SAN SERENÍ

San Serení de la buena, buena vida,
hacen así,
así los zapateros.
(Se imita)
así, así, así, así me gusta a mí.

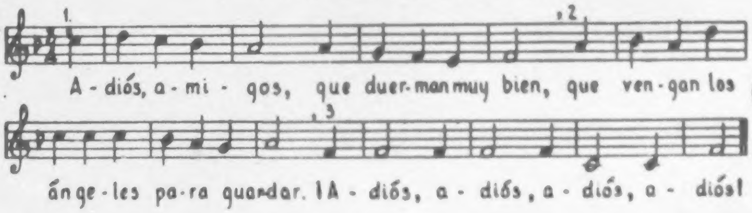
(This is a Puerto Rican game with
music. San Serení, the director,
performs the motion appropriate
to the words and the group imitates
him at the words "así, así, así."
Suggested substitutions:
carpinteros, planchadoras, lavanderas, costureras, campaneros.)

LOS NIÑOS DE ESPAÑA CANTAN

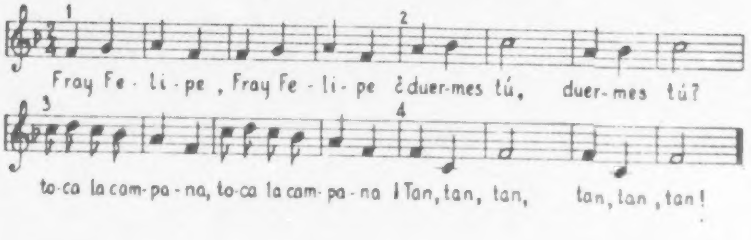

1.
2.
Los ni-ños en Es - pa-ña can-tan can-tan en Ja - pón Los
pa-ja-ri-tos can-tan can-tan to-dos su can - ción.



ADIÓS AMIGOS


1.
2
3
A - diós, a - mi - gos, que duer-man muy bien, que ven-gan los
án-ge-les pa-ra guardar. ¡A - diós, a - diós, a - diós, a - diós!

FRAY FELIPE


1
2
3
4
Fray Fe - li - pe , Fray Fe - li - pe ¿duer-mes tú, duer-mes tú?
to-ca la cam-pa - na, to-ca la cam-pa - na ¡Tan, tan, tan, tan, tan, tan!

CHAPTER 9

USEFUL INFORMATION

AMBASSADORS FROM AND TO THE HISPANIC NATIONS[1]

THE UNITED STATES STATE DEPARTMENT

State Department
2201 C. St. N.W.
Washington, D.C. 20520
Phone: (202) 632-0776

Bureau of Inter-American Affairs, Terence Todman, Assistant Secretary
Phone: (202) 632-9210
Information: (202) 632-3048

The Assistant Secretary advises the secretary on US policy toward Latin American countries. Directors, assigned to specific countries within the Bureau, aid the Assistant Secretary.

EMBASSIES OF THE HISPANIC NATIONS

Argentina

Ambassador: Jorge A. Aja Espil
Chancery: 1600 New Hampshire Ave. N.W., Washington, D.C. 20009[2]
Phone: (202) 332-7100[3]

Bolivia

Chargé d'Affaires ad interim: Juan L. Cariago
Chancery: Suite 600, 1625 Massachusetts Ave. N.W. 20036
Phone: 483-4410
State Department Desk Officer 632-3076

Chile

Ambassador: Jorge Cauas
Chancery: 1732 Massachusetts Ave. N.W. 20036
Phone: 785-1746
State Department Desk Officer: 632-2575

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[1] Information current as of January, 1981. Sources of this information include the yearly almanacs and the Washington Information Directory published by Congressional Quarterly, Inc.

[2] All foreign embassies are located in Washington, D.C.

[3] The area code for Washington, D.C., is 202.

Colombia

Ambassador: Virgilio Barco
Chancery: 2118 Leroy Place N.W., 20008
Phone: 387-5828
State Department Desk Officer: 632-3023

Costa Rica

Ambassador: Rodolfo Silva
Chancery: 2112 S. St. N.W., 20008
Phone: 234-2945
State Department Desk Officer; 632-2205

Cuba

Chancery: Cuba's interests in the USA are represented by Czechoslovakia.
3900 Linnean Ave. N.W., 20009; Phone: 797-8518
Ramón Sánchez Parodi, Chief
State Department Desk Officer: 632-1476

Dominican Republic

Ambassador: Horacio Vicioso-Soto
Chancery: 1715 22nd St. N.W., 20008
Phone: 332-6280
State Department Desk Officer: 632-2130

Ecuador

Ambassador: Gustavo Ycaza
Chancery: 2535 15th N.W., 20009
Phone: 234-7200
State Department Desk Officer: 632-5864

El Salvador

Ambassador: Roberto Quiñonez-Meza
Chancery: 2308 California St. N.W., 20008
Phone: 265-3480
State Department Desk Officer: 632-8148

Guatemala

Ambassador: Jorge Lamport-Rodil
Chancery: 2220 R. St. N.W., 20008
Phone: 332-2865
State Department Desk Officer: 632-0815

Honduras

Ambassador: Roberto Lazarus
Chancery: Suite 408, 4301 Connecticut Ave. N.W., 20008
Phone: 966-7700
State Department Desk Officer: 632-8148

Mexico

Ambassador: Hugo B. Margain
Chancery: 2829 16th St. N.W., 20009
Phone 234-6000
State Department Desk Officer: 632-9364

Nicaragua

Ambassador: Guillermo Sevilla-Sacasa
Chancery: 1627 New Hampshire Ave. N.W., 20009
Phone: 387-4371
State Department Desk Officer: 632-3381

Panama

Ambassador: Gabriel Lewis
Chancery: 2862 McGill Terrace N.W., 20008
Phone: 483-1407
State Department Desk Officer: 632-2060

Paraguay

Ambassador: Mario López Escobar
Chancery: 2400 Massachusetts Ave. N.W., 20008
Phone: 483-6960
State Department Desk Officer: 632-1551

Perú

Ambassador: Carlos García-Bedoya
Chancery: 1700 Massachusetts Ave. N.W., 20036
Phone: 833-9860
State Department Desk Officer: 632-9282

Spain

Ambassador: Juan José Rovira
Chancery: 2700 15th St. N.W., 20009
Phone: 265-0190
State Department Desk Officer: 632-2633

Uruguay

Ambassador: José Perez Caldas
Chancery: 1918 F. St. N.W., 20006
Phone: 331-1313
State Department Desk Officer: 632-1551

Venezuela

Ambassador: Ignacio Iribarren
Chancery: 2445 Massachusetts Ave. N.W., 20008
Phone: 265-9600
State Department Desk Officer: 632-3338

LIST OF ENVOYS

Country	Envoy from USA	Envoy to USA
Argentina	Raul H. Castro	Jorge A. Aja Espil
Bolivia	Paul H. Boeker	Roberto Arce
Chile	George W. Landau	José Miguel Barros
Colombia	Diego C. Asencio	Virgilio Barco
Costa Rica	Marvin Weissman	José Rafael Echeverría
Dominican Republic	Robert L. Yost	Francisco A. Lora
Ecuador	Raymond E. Gonzales	Horacio Sevilla-Borja
El Salvador	Frank J. Devine	Roberto Quinoñez Mesa
Guatemala	Frank V. Ortiz	Felipe D. Monterroso
Honduras	Mari-Luci Jaramillo	José A. Bermúdez-Milla
Mexico	John Gavin	Hugo B. Margain
Nicaragua	Lawrence A. Pezzulo	Guillermo Sevilla-Sacasa
Panama	Ambler H. Moss Jr.	Carlos López-Guevara
Paraguay	Robert E. White	Mario López Escobar
Peru	Harry W. Shlaudeman	Alonso Arias-Schreiber
Spain	Terrence A. Todman	José Llado
Uruguay	Vacant	José Pérez Caldas
Venezuela	William H. Luers	Marcial Pérez

SOURCES OF TRAVEL INFORMATION

The embassies will provide information about passports and visas, and the cultural attachés will provide a limited amount of tourist material. Besides the airlines and travel agencies, the following are excellent sources of travel information.

Colombia

Government Tourist Office
140 East 57th St.
New York, N.Y. 10022

Costa Rica

Institute of Tourism
c/o LACSA
500 Fifth Ave., Room 42C
New York, N.Y. 10036

Cuba

Interest Section
2639 16th St.
Washington, D.C. 20009

Dominican Republic

Tourist Information Center
485 Madison Ave.
New York, N.Y. 10022

El Salvador

Nu-Line Advertising Services, Inc.
200 West 58th St.
New York, N.Y. 20019

Guatemala

Tourist Commission
929 Sunrise Lane
Fort Lauderdale, FL 33304

Mexico

Tourist Council
3443 N. Central Ave.
Financial Center, Suite 101
Phoenix, AZ 85012

9701 Wilshire Boulevard
Suite 1201
Beverly Hills, CA 90212

219 Sutter St.
San Francisco, CA 94108

100 Biscayne Boulevard
Suite 612
Miami, FL 33132

Peachtree Center
Cain Tower, Suite 1201
Atlanta, GA 30303

405 Park Ave.
Suite 1002
New York, N. Y. 10022

Panama

Government Tourist Bureaus
630 Fifth Ave.
New York, N.Y. 10020

150 S.E. Second Ave.
Miami, FL 33132

Puerto Rico Tourism

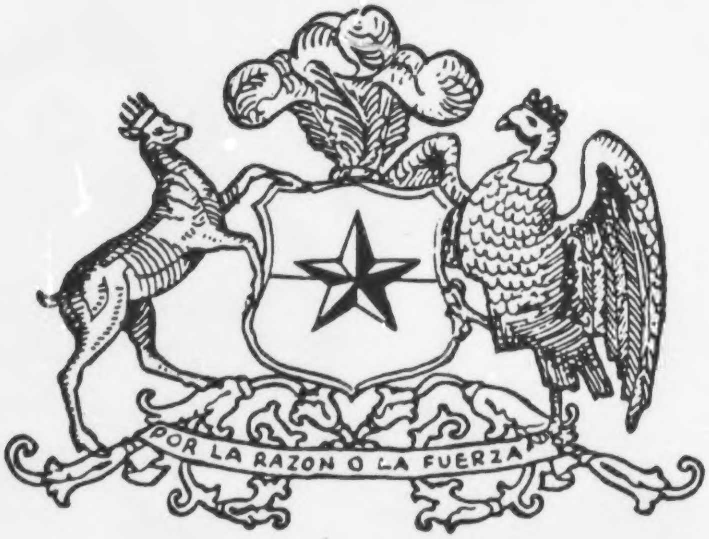
1290 Avenue of the Americas
New York, N.Y. 10104

Spanish National Tourist Office

665 Fifth Ave.
New York, N.Y. 10022

Venezuela

Government Tourist Office
450 Park Ave.
New York, N.Y. 10022


POR LA RAZON O LA FUERZA

SEAL OF CHILE

CONSULAR OFFICES OF THE HISPANIC NATIONS IN HAWAII[1]

THE CONSULAR CORPS

			Phone
DEAN	Suketaro Enomoto, Consul General	Japan	536-2226
VICE DEAN	Mrs. Armenia Adames de White, Honorary Consul General	Panama	262-4949
SECRETARY	Sunao Miyabara, Honorary Consul General	Thailand	524-3888
TREASURER	James V. Wheeless, Honorary Consul	Monaco	531-4811

MAILING ADDRESS: CONSULAR CORPS OF HAWAII
P.O. Box 27052
Honolulu, HI 96827

(Attention: Sunao Miyabara, Secretary)
(Phone: [808] 524-3888)

CONSULATE	NAME, RANK, AND SPOUSE	NATIONAL DAY
Consulado de Bolivia 2530 Pacific Heights Road Honolulu, HI 96813 Phone: 521-4845	Stefan Baciu, Honorary Consul[2]	Aug. 6
Consulado de Chile 1021 Waiholo Street Honolulu, HI 96821 Phone: 373-2760	Stephen G. Martin, Honorary Consul (Mrs. Amanda)	Sept. 18
Consulado de Costa Rica Suite 1100 1600 Kapiolani Boulevard Honolulu, HI 96814 Phone: 955-9551	Ernest W. Albrecht, Honorary Consul (Mrs. Kathleen)	Sept. 15
Consulado de Costa Rica 819 Koko Isle Circle Honolulu, HI 96825 Phone: 395-7772	Mrs. Hilda Aguilar de Richardson, Honorary Consul (Mr. Fabious)	Sept. 15

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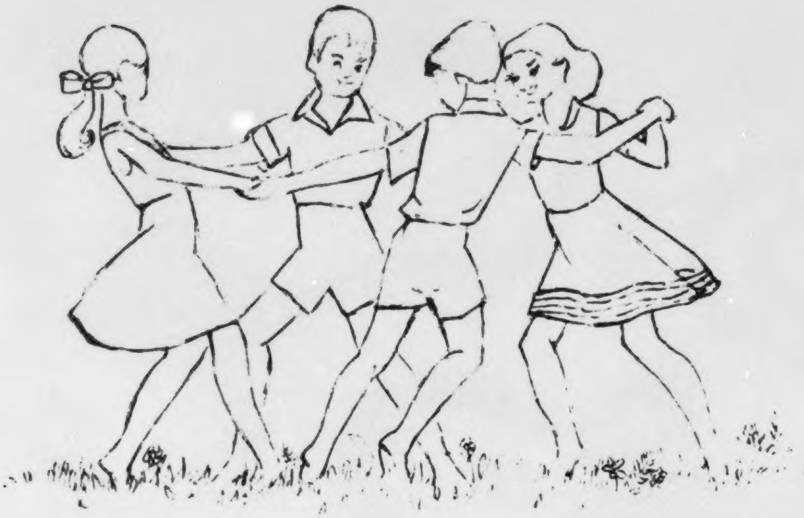
[1] Information current as of January, 1981.

[2] The word "Honorary" preceding a title indicates that the officer was so designated in his commission; appearing in parenthesis after a title, it indicates that the officer is serving in an honorary capacity, although not so designated in his commission.

CONSULATE	NAME, RANK, AND SPOUSE	NATIONAL DAY
Consulado de Costa Rica c/o Suite 1130 1600 Kapiolani Boulevard Honolulu, HI 96814	Jaime Gurdian-Moreno, Vice Consul	Sept. 15
Consulado de la Republica Dominicana Kona Hilton Hotel P.O. Box 1179 Kailua, Kona, HI 96740 Phone: 329-3111	Serge D'Rovencourt, Honorary Consul (Mrs. Magaly)	Feb. 27
Consulado d'El Salvador 4471 Kahala Avenue Honolulu, HI 96816 Phone: 734-1315	Francis J. Moore, Honorary Consul (Mrs. Dorothy)	Sept. 15
Consulado de Guatemala Suite 507, Kahala Ofc. Tower 4211 Waialae Avenue Honolulu, HI 96816 Phone: 737-1002	Roberto Moulún, M.D., Honorary Consul	Sept. 15
Consulado de Honduras 2022 Algaroba Street, Apt. 10 Honolulu, HI 96826	Ms. Lesby Pérez Green, Honorary Consul	Sept. 15
Consulado de Mexico Suite 2150 2828 Paa Street Honolulu, HI 96819 Phone: 833-6331	Ruben Ortiz, Honorary Consul	Sept. 1
Consulado General de Nicaragua 739 Hoomalimali Street Pearl City, HI 96782 Phone: 456-9650	Fernando A. Marenco, Honorary Consul General (Mrs. Margarita)	Sept. 15
Consulado de Nicaragua 5538 Pia Street Honolulu, HI 96821 Phone: 373-3449	Mrs. Hilda Sarria de Ruff, Honorary Consul (Mr. C. George)	Sept. 15
Consulado General de Panama 1568 Uluhaku Place Kailua, HI 96734 Phone: 262-4949	Mrs. Armenia Adames de White, Honorary Consul General (Col. Richard)	Nov. 3

CONSULATE	NAME, RANK, AND SPOUSE	NATIONAL DAY
Consulado del Perú 2909 Kalakaua Avenue Honolulu, HI 96815 Phone: (o) 841-8744 (r) 737-0223	Neal Ifversen, Honorary Consul (Mrs. Ruby)	July 28
Philippine Consulate General 2433 Pali Highway Honolulu, HI 96817 Phone 595-6316	Trinidad Q. Alconcel, Consul General Benjamin B. Domingo, Consul. (Mrs. Gloria) Mrs. Apolinaria Cancio, Consul. (Mr. Julio)	June 12
Consulate of Portugal 2020 Ala Moana Building 1441 Kapiolani Boulevard Honolulu, HI 96814 Phone: 946-8080	John Henry Felix, Ph.D., Honorary Consul (Mrs. Patricia) John J. de Mello, Honorary Vice Consul (Mrs. Ilsa) Phone: (o) 946-1677 (r) 521-2308	Oct. 5
Consulado de España (Spain) 2020 Ala Moana Building 1441 Kapiolani Boulevard Honolulu, HI 96814 Phone: 946-8080	John Henry Felix, Ph.D., Honorary Vice Consul (Mrs. Patricia)	Oct. 12



NIÑOS DE TODA LA ÁMERICA:
SED SIEMPRE BUENOS HERMANOS,
HACED UNA INMENSA RONDA,
UNID, UNID VUESTRAS MANOS.

NIÑOS DE LAS TRES ÁMERICAS:
CANTAD LOS MAS DULCES CANTOS,
CANTOS DE PAZ, DE BELLEZA,
CANTOS PUROS COMO NARDOS.

NIÑOS DEL VASTO UNIVERSO,
CANTAD LOS MAS DULCES CANTOS,
CANTOS DE PAZ Y CONCORDIA,
CANTOS PUROS COMO NARDOS.

THE ORGANIZATION OF AMERICAN STATES

The Organization of American States (OAS) is the oldest international organization of its kind in the world and has a current membership of 26 nations in the Western Hemisphere. It was established in Washington, D.C., on April 14, 1890, as the International Union of American Republics. Following the adoption of the basic Charter by the Ninth International Conference of American States held in 1948 in Bogotá, Colombia, the International Union of American Republics became the Organization of American States.

The Charter, which gave permanent juridical status to the Organization, was amended to broaden the range of OAS activities and became effective on February 27, 1970. The revised Charter made the General Assembly the supreme organ of the Organization. Under the General Assembly there are three councils of equal rank: The Permanent Council, the Inter-American Economic and Social Council, and the Inter-American Council for Education, Science, and Culture.

The OAS has been very successful in maintaining peace in the Hemisphere. It acts as a regional organization of the United Nations in its peacekeeping role, and has proved itself competent in mobilizing, not only for purposes of the collective defense but also for the peaceful solution of disputes among member nations. However, the present thrust of the Organization is toward advancing the economic and social development of the member states. Although the United Nations (UN) and the OAS operate separately and with different procedures in implementing their development programs, agreements have been drawn up that provide for cooperative relations in areas of common interest. For example, the Pan American Health Organization (PAHO), a specialized organization of the OAS, is the regional arm of the UN's World Health Organization (WHO).

The following Western Hemisphere countries are members of the OAS:

Argentina
Barbados
Bolivia
Brazil
Chile
Colombia
Costa Rica
Cuba*
Dominican Republic
Ecuador
El Salvador
Grenada
Guatemala
Haiti
Honduras
Jamaica
Mexico
Nicaragua
Panama
Paraguay
Peru
Surinam
Trinidad and Tobago
United States
Uruguay
Venezuela

*Since 1962, the Government of Cuba has been excluded from participation in the inter-American system.

The General Secretariat of the OAS is headquartered in Washington, D.C. There are 23 offices in the capitals of member nations plus an office in Europe. The Director of the office in Uruguay represents the General Secretariat at the Latin American Free Trade Association (LAFTA) in Montevideo. The four official languages of the OAS are English, Spanish, Portuguese, and French.

PURPOSES

Through the Charter of the Organization of American States, the member countries strive to achieve peace and justice, promote solidarity and strengthen collaboration among themselves, and defend their sovereignty, territorial integrity, and independence.

In order to put into practice the principles on which it is founded and to fulfill its regional obligations, the OAS has the following essential purposes:

1. To strengthen the peace and security of the continent;
2. To prevent possible causes of difficulties and to ensure the peaceful settlement of disputes that may arise among the member states.
3. To provide for common action on the part of the member states in the event of aggression;
4. To seek the solution of political, juridical, and economic problems that may arise among them; and
5. To promote, by cooperative action, their economic, social, and cultural development.

MAJOR ORGANS

The General Assembly meets in regular sessions once a year and formulates the policies and specifies the programs of action the Organization is to pursue. Operating under this organ are the following bodies:

Meeting of Consultation of Ministers of Foreign Affairs

The Meeting considers problems of an urgent nature and common interest to the American states and serves as Organ of Consultation on such problems when so requested.

The Three Councils of the OAS

These are the Permanent Council, the Inter-American Economic and Social Council, and the Inter-American Council for Education, Science, and Culture. They are directly responsible to the General Assembly; each has the authority granted in the Charter and other inter-American instruments, as well as functions assigned by the General Assembly and the Meeting of Consultation of

Ministers of Foreign Affairs. The Permanent Council serves provisionally as Organ of Consultation and acts as the Preparatory Committee of the General Assembly. It has a subsidiary organ, the Inter-American Committee on Peaceful Settlement.

Inter-American Juridical Committee

The Committee serves as an advisory body on juridical matters, promotes development and codification of international law, and studies juridical problems related to the economic and social integration of the developing member countries together with ways of attaining uniformity in their legislation.

Inter-American Commission on Human Rights

The Commission promotes the observance and protection of human rights and serves as a consultative organ of the OAS in these matters.

General Secretariat

As central and permanent organ of the OAS, the Secretariat performs functions assigned by Charter and carries out duties entrusted by General Assembly, the Meeting of Consultation, or the Councils. It is headed by a Secretary General and an Assistant Secretary General, elected for a five-year term.

Specialized Conferences

These are intergovernmental meetings that deal with special technical matters on specific aspects of inter-American cooperation.

Specialized Organizations

Intergovernmental organizations are established by multilateral agreements which have specific functions regarding technical matters of common interest to the member nations of the OAS. While they enjoy full autonomy, they take into account the recommendations of the General Assembly and the Councils and establish cooperative relations with world agencies in order to coordinate activities.

WORK OF THE GENERAL SECRETARIAT

A major mission of the Organization of American States today is to promote cooperation for integral development of the economic, social, educational, and technological advancement of the member states. The OAS carries out this mission on two levels: on the policy level, it serves as a forum for negotiation of inter-American agreements on collective and national efforts for development; on the operational level, the General Secretariat evaluates progress in the developing nations and provides technical cooperation services on a national and regional basis. The focus of technical assistance is now on national planning, without jeopardizing regional and inter-American efforts.

The government of each member state presents the OAS with a National Technical Cooperation Program (NTCP) corresponding to its development needs. The NTCP lists specific projects, ranked in order of priority, along with a projection of requirements anticipated for the following year. The General Secretariat studies the programs from the viewpoint of availability of funds, structure of the services, resources, and other feasibility criteria. Vital to this process are the country reviews, which measure and evaluate the economic and social progress of each nation and help determine the amount of external aid needed in support of national efforts.

A certain percentage of the OAS budget is designated for the provision of direct technical assistance. The two main types of technical assistance supplied by the Organization are advisory services and training which cover a wide variety of fields and disciplines related to overall development.

SPECIALIZED ORGANIZATIONS

The OAS includes six specialized organizations, with headquarters in various cities of the Western Hemisphere.

Inter-American Children's Institute (IACI)--Montevideo, Uruguay (founded 1927)

The IACI strives to achieve better health and living conditions for children and the family. The Institute serves as a center of social action, carrying out programs in the fields of health, education, social legislation, social service, and statistics.

Inter-American Commission of Women (IACW)--Washington, D.C. (founded 1928)

The IACW works for the extension of civil, political, economic, social, and cultural rights of women in the Americas. Since its inception women have gained full political rights in every country. The IACW encourages women of the Americas to exercise their rights, accept their civic responsibilities and take a more active role in their country's development.

Inter-American Indian Institute (IAII)--Mexico D.V., Mexico (founded 1940)

The IAII is concerned primarily with initiating, coordinating and directing research for better understanding of Indian groups in the Hemisphere and for the solution of their health, educational, economic, and social problems. It provides technical assistance in establishing programs of Indian community development, trains personnel in the theory and practice of applied social sciences in overall community development, and provides scientific information on the present situation of Indians in the Americas and on ways to make improvements.

Inter-American Institute of Agricultural Sciences (IICA)--San Jose, Costa Rica (founded 1942)

The IICA, known by its Spanish initials, assists the American states in promoting rural development as a means of advancing the welfare and progress of the entire population. It also strives to help the countries strengthen national institutional systems of agricultural development so as to achieve a lasting capacity to master their own problems, now and in the future. IICA supports efforts of the American states to increase agricultural production and productivity, to increase employment opportunities in the rural sector, and to increase the participation of rural populations in developmental activities.

Pan American Health Organization (PAHO)--Washington, D.C. (founded 1902)

PAHO has as its purpose the promotion and coordination of hemispheric efforts to combat disease, lengthen life, and promote physical and mental health. The Organization maintains close working relations with the member countries' national health services and also serves as a regional agency of the World Health Organization.

Pan American Institute of Geography and History (PAIGH)--Mexico D.F., Mexico (founded 1928)

The purpose of the PAIGH is to encourage, coordinate, and publicize geographic, historical, cartographic, and geophysical studies in the Americas. Information and technicians are provided to the member countries to aid in discovering and developing their basic natural resources. Through research and publications, the Institute preserves and documents historical data pertaining to the Western Hemisphere.

OTHER ENTITIES

There are three special commissions or agencies within the OAS with independent status or technical or administrative autonomy. These collaborate with the three Councils, the General Secretariat, and other bodies of the OAS to achieve objectives of common interest.

The Inter-American Defense Board, sometimes spoken of as the "inter-American Chiefs of Staff," works in close liaison with the member governments to keep the planning of the common defense of the Western Hemisphere in a state of preparedness. It also operates the Inter-American Defense College, which offers advanced training to selected military personnel from member countries.

The Inter-American Statistical Institute seeks to stimulate improvement in both official and unofficial statistics, to offer a medium for collaboration among statisticians, to make economic and social statistics more available for comparison, and to cooperate with various organizations in advancing the science and administration of statistics. The Institute lends technical assistance in census-taking and aids in developing statistical standards and procedures. Statistical information is provided through a variety of publications.

The Inter-American Nuclear Energy Commission (IANEA) serves as a center of consultation for the member states and facilitates cooperation among them in matters relating to the peaceful application of nuclear energy. IANEA sponsors technical meetings, and it supports national and regional research and study groups through grants and fellowships. It encourages collaboration with hemispheric and international organizations working in the field of nuclear energy.

On June 21, 1977, the chiefs-of-state or heads of government of nearly all OAS member countries witnessed the treaty-signing ceremony in the Hall of the Americas between Panama and the USA.

Delegates voted to urge OAS members to grant entrance to the Inter-American Commission on Human Rights in order to conduct on-site investigations.

The problem posed to regional peace by terrorism was extensively discussed. The delegates resolved to have the Permanent Council develop further measures and a resolution targeted to improve regional efforts for restraining terrorist violence.

The Assembly also accepted calls for close economic cooperation among OAS members in helping specific nations overcome short-term economic difficulties through joint assistance measures. The Assembly further granted the status of Permanent Observer to the Holy See, urged member governments to accelerate their actions for the Decade of Women, recommended the broadening of cultural activities in the Caribbean subregion, and requested action by members in support of the Inter-American Year for the Fight Against Cancer.

REPUBLICA DEL PARAGUAY

PAN AMERICAN CONFERENCES

After the building of the Panama Canal, the United States began the practice of intervening--sending armed forces to settle international quarrels--in the countries around the Caribbean Sea. It was then that the people to the south gave it a new name, the "octopus of the north." After each of these interventions, there were many protests against "Yankee imperialism" in the streets of Latin America's cities.

This fear and suspicion continued to grow until 1933, when the United States signed a treaty with Latin American countries agreeing that "no state has the right to intervene in the internal or external affairs of another." This was the "good neighbor policy" and marked the beginning of a fundamental change in Pan American relations.

The agreement not to intervene in one another's affairs was signed at the seventh Pan American Conference, at Montevideo in 1933. These conferences, officially called International Conferences of American States, have had two main purposes: first, the peaceful settlement of all disputes arising between the republics of America; second, the encouragement of inter-American commerce and the strengthening of both commercial and cultural ties. As early as 1826 the great South American patriot, Simón Bolívar, called a conference of the American republics to assemble at Panama. Only four countries were represented. The United States appointed delegates, but arrived too late to be represented. Although no decisions of great importance were reached at this conference, it was the first move in forming the close ties that now link the American republics.

1st International Conference of American States--met at Washington in 1889. Its chief accomplishment was to set up a bureau which later became the Pan American Union.

2nd International Conference of American States--met at Mexico City in 1901-02.

3rd International Conference of American States--met in Rio de Janeiro in 1906.

4th International Conference of American States--met in Buenos Aires in 1910.

5th International Conference of American States--met in Santiago de Chile in 1923.

6th International Conference of American States--met in Havana in 1928.

As a result of these meetings, a number of treaties relating to economic and political questions were signed.

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7th International Conference of American States--met in Montevideo in 1933. In this conference the United States announced that intervention in the Americas would cease. This is the beginning of the "good neighbor policy" which bore important fruits in succeeding conferences.

Special Inter-American Conference for the Maintenance of Peace--called by President Roosevelt to meet at Buenos Aires on December 1, 1936. The American nations agreed to consult together, if the peace of this hemisphere were threatened either by an attack from the outside or by a quarrel between American countries.

8th International Conference of American States--in Lima on December 9, 1938. Declaration of Lima was adopted. It committed the twenty-one governments to stand solidly together in defending their republican institutions against all outside attacks.

Second meeting of American foreign ministers--met in Havana on July 21, 1940. The foreign ministers adopted the Act of Havana. Under this act the defense of the New World from aggression by Old World powers became the unified policy of the American republics, replacing, in a sense, the Monroe Doctrine.

Third meeting of American foreign ministers--met in Mexico City in 1945. Passed the Act of Chapultepec which went further toward full inter-American cooperation than had any previous compact. The republics agreed to defend one another against aggression from any nation, including any American nation.

Fourth meeting of American foreign ministers--met in Petropolis, Brazil, in 1947. In the "Rio Conference," the Act of Chapultepec was made a permanent treaty, and the Act of Havana a formal treaty.

9th International Conference of American States--met in Bogotá, Colombia, in 1948. The twenty-one republics founded and chartered the Organization of American States as a regional agency within the United Nations.

Source: Compton's Encyclopedia.

FRANCISCO MIRANDA

GENERAL HISTORICAL CHRONOLOGY OF THE PAN AMERICAN UNION

1815	Simón Bolívar, honored today as the Father of Pan Americanism, set forth his dream for the future of America in the now-famous Jamaica Letter, written in exile during the wars of independence against Spain. "More than anyone," he wrote, "I desire to see America fashioned into the greatest nation in the world, greatest not so much by virtue of her area and wealth as by her freedom and glory."
1826	Bolívar convoked a conference of the American republics in Panama City, hoping the new nations would unite in a permanent association.
1902-1910	By resolution of the Second International Conference of American States, the name of the Bureau was changed to "International Bureau of the American Republics," and it was given broader functions. The Third Conference further extended the Bureau's function, and the Fourth Conference recommended to the governments that they form a permanent organization to be called the Pan American Union, with headquarters in Washington, D.C.
1910-1947	Two world wars drew the governments and their people closer together. In Buenos Aires, in 1936, the Inter-American Conference for the Maintenance of Peace originated the procedure for consultation among the nations, established two years later in the Eighth International Conference of American States held in Lima. A system of collective security for the Western Hemisphere was adopted under the Inter-American Treaty of Reciprocal Assistance, signed in Rio de Janeiro in 1947.
1948	The Ninth International Conference of American States, held in Bogotá, adopted a Charter that gave the inter-American system a juridical structure, changed the name of the International Union of American Republics to "Organization of American States," and designated the Pan American Union as its General Secretariat. The American Declaration of the Rights and Duties of Man, the first intergovernmental document of its kind in history, was adopted by this Conference.
1950	To raise the economic, social, and cultural standards of their peoples, in accordance with the goals set forth in the new Charter, the member states of the OAS undertook vital programs touching almost every human need. To this end, the OAS Program of Technical Cooperation was inaugurated.
1956	In July there occurred an event unprecedented in the Pan American story: the meeting of the Presidents of the American Republics in Panama City to commemorate the 130th anniversary of the Congress of Panama and to honor Simón Bolívar. The Declaration signed by the Presidents on that occasion called for an intensive

cooperative effort to make human liberty and just and decent living conditions realities for all the peoples of America.

1958 The Government of Brazil responded with a dynamic plan of action called Operation Pan America.

1960 The Act of Bogotá set forth measures for the social improvement and economic development of the countries, within the framework of Operation Pan America, and laid the foundation of the Alliance for Progress.

1961 The Alliance for Progress became a reality when the OAS adopted the Charter of Punta del Este and the Declaration of the Peoples of Americas on August 17.

1962 At the Eighth Meeting of Consultation of Ministers of Foreign Affairs, held in Punta del Este in January, the OAS excluded the present Government of Cuba from participation in the inter-American system because of its failure to observe such principles and objectives as "those of respect for the freedom of man and preservation of his rights, the full exercise of representative democracy, nonintervention of one state in the internal or external affairs of another, and rejection of alliances and agreements that may lead to intervention in America by extra-continental powers."

1965-1966 The grave crisis created by the outbreak of civil warfare in the Dominican Republic in April of 1965 was brought to a peaceful solution by the OAS after 14 months of tireless negotiation and concilation.

1967 Delegates to the Third Special Inter-American Conference held in Buenos Aires in February signed the Protocol of Amendment to the Charter of the Organization of American States, which was drawn up for the purposes of strengthening the structure of the OAS.

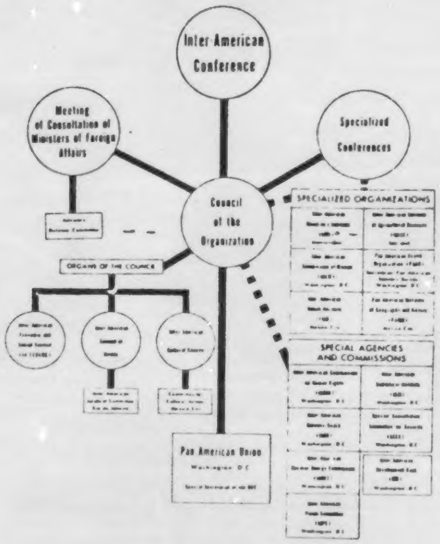
1969 The immediate intervention of the OAS in the conflict between Honduras and El Salvador resulted in a cease-fire agreement and in the dispersion of the embattled forces.

1970 Ratified by more than two-thirds of the member states of the OAS, the Charter, as amended by the Protocol of Buenos Aires, was adopted on February 27, changing the structure of the OAS by establishing the General Assembly as the supreme organ to replace the Inter-American Conference. During the course of seven months the General Assembly held three special sessions in order to put into operation the new mechanisms provided for in the Charter.

1971 The General Assembly of the Organization met in San Jose, Costa Rica, in its first regular session under the terms of the Charter as amended.

1972	The second regular session of the General Assembly was held in Washington, D.C. It dealt primarily with principles of nonintervention and measures to strengthen the inter-American system.
1973	At its third regular session held in Washington, D.C., the General Assembly created a Special Committee for the purpose of restructuring the inter-American system so that it might respond adequately to the new political, economic, social, and cultural situations in the member states and to changing hemisphere and world conditions.
1974-75	The Fourth and Fifth regular meetings of the General Assembly, were held in Atlanta, Georgia, and Washington, D.C., respectively. The Atlanta meeting established more concrete objectives to promote maximum cooperation for development. In 1975 the Sixteenth Meeting of Consultation of Ministers of Foreign Affairs, in San Jose, Costa Rica, approved a resolution to "reaffirm the principle of nonintervention . . ." and "to leave the States Parties of the Rio Treaty free to normalize . . . their relations with the Republic of Cuba."
1976	At OAS headquarters an agreement was signed by Honduras and El Salvador, under which they seek to end the hostilities between them, dating back to 1969, through the good offices of a mediator acceptable to both countries.
1977	Surinam became the 26th member of the OAS.

ORGANIZATION OF AMERICAN STATES


Inter American Conference
Meeting of Consultation of Ministers of Foreign Affairs
Specialized Conferences
Council of the Organization
SPECIALIZED ORGANIZATIONS
ORGANS OF THE COUNCIL
SPECIAL AGENCIES AND COMMISSIONS
Pan American Union
Washington D.C.

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Official Records Series

Annual Report of the Secretary General of the OAS, for each fiscal year ending June 30th. 1949- . Separate English and Spanish editions.

American Treaty of Pacific Settlement. Pact of Bogotá, 1948. 59p.

Applications of the Inter-American Treaty of Reciprocal Assistance, 1948-1956. 247 p.

Charter of the Organization of American States. Bogotá, 1948. 21 p. Separate English, French, Portuguese, and Spanish editions.

Forthcoming Inter-American Conferences and Meetings, Aug. 1948- . Quarterly. Edition also published in Spanish.

Inter-American Treaties and Conventions. Second edition, 1957. 100 p. Signatures, ratifications, and deposits with explanatory notes.

Inter-American Treaty of Reciprocal Assistance. Rio Treaty, 1947. 20 p.

Manual of Inter-American Relations. Rev. ed., 1957. 344 p. A systematic classification of the treaties, conventions, resolutions, declarations, and recommendations adopted at Inter-American Conferences and Meetings of Consultation.

The Organization of American States and the United Nations. 4th ed. 1958. 37 p.

Organizations with Which the OAS Has Concluded Agreements, as of March 1957. 9 p.

Program of Technical Cooperation of the OAS, for each calendar year.

Report of the Activities of the OAS, 1948-1953. 211 p.

The OAS--1954-1959.

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*Complete catalog of available Pan American Union publications, free on request from the Office of Publication Services, Pan American Union, Washington, D.C.

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